

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Requiem Observance January 1, 1984
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Heather Covert and Danny Mangel - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Magnificat on the Eighth Tone" Kindermann
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 7 "Great God, We Sing Your Mighty Hand"
*Ascription
*Exhortation
*Confession (In Unison) "O thou God of holy love, we
acknowledge that at the beginning of this year our lives
do not stand before Thee as a book unwritten. Much
that we shall do has been spelled out already, even before
the year has begun. Inscribed deep within are old habits
and familiar behaviour patterns. We know that these in large
part will write for us the history of this coming year.
Cause us to be aware of thy forgiving grace, and when we
have written a life page full of the errors of our misdeeds,
help us to acknowledge ourselves for what we are, and to
seek thy love, through Jesus Christ, our Lord. Amen."
*Kyrle
*Assurance of Pardon
*Praise : ~~Blessed be the Lord God!~~ - *GLORIA PATRI*
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us pray
Requiem Observance and Prayer
Alice F. Bell, Sara Evelyn Snow, Lula G. Penar,
Emily Irvine, Irene G. Wilson Lane, Catherine Riemer,
Philip M Crouse
Friends: Anthony Graham, William N. Smiley, Howard R.
M 11, Robert L. Harrison, Jeffery L. Zimmerman,

Floyd Stewart, and Alma J. Dobson.
Hymn No. 614 "For All the Saints"
Offering
Offertory "Break Forth, O Beauteous Heavenly Light"
(No. 207 - Hymn) Schop
*Doxology No. 382
Solo "Come to the Waters" Cherubini
(Ms. Molly Cochran, Soprano)
Scripture: 1 Corinethians 16:5-9
Sermon: "An Open Or Shut Case?"
*Hymn 370 "O God, Our Help in Ages Past"
*Benediction
*Postlude "Magnificat Octavi Toni" concluded
+ + + + + *Congregation Standing + + + + +
Please take your Poinsetta's today. The covers for them
are in the Office.
Monday - Hall has been rented
Wed. - 7:00 - Council Meeting
Wed. - Right after Council Meeting - Elders Meeting
Thurs. - 7:00 - Choir Practice
Wed. - Rehoboth Hall has been rented
The next few Sunday in January are available for Flowers,
if you want them for any particular Sunday - please
sign up now.
Mike Nazaruk and Harry Fry will be visiting the Hospital
this week.
Serving as Ushers today are: Dan Bosko, Dave McMillin,
Hospitalized: Nancy Swain and Lucille Tack.
Every Sunday this month we will be making nominations
for Elders and Deacons. Put a slip of paper in the
offering plate with the names you wish to be placed
on the ballot.
Mr. & Mrs. Carl Vinroe will greet the Congregation and
Visitors at the door this morning.
Nursery will be provided to day
A Homemaker/Chore Program and of the services they offer
to Senior Citizens and disabled persons living in
Butler County. There services are listed on the bulletin
Board in the Narthex. Check into it if you wish - prices
are available.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - 1/22/94

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS
READ THROUGH BIBLE STUDY GUIDE IN NARTHEX
() WISH BELATED/EARLY MERRY CHRISTMAS, HAPPY NEW YEAR

ASCRPTION
CALL TO WORSHIP:
IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE:
OLD THINGS ARE PASSED AWAY:
BEHOLD, ALL THINGS ARE BECOME NEW.
*HYMN
OFFERING/PRAYER
*DOXOLOGY
PASTORAL PRAYER
HYMN
SCRIPTURE: 1 CORINTHIANS 16:5-9
SERMON: "AN OPEN OR SHUT CASE" ST. PAUL'S BUTLER 1/1/84
*HYMN
*BENEDICTION
*POSTLUDE

PATRICIA
BRIANNA
BILL & CARL
FAIRMAN FAMILY
CONNIE

SERMON: "AN OPEN OR SHUT CASE"
(ILUS UNKNOWN WRITER PEN LINES BOUT DOOR)
EXPL: DOORS OPN OR CLOSD - OPTINS OPNE-ENTR,CLOS & REMAIN CLOSD
NEW YR-STAY OUTSID & "I WISH I HAD DUN,ETC"
STEP THRU DOOR AJAR
WIL IT B?? AN OPN CASE? OR A SHUT CASE??
A. STL P & 2 CCR 11:22-31
p cp record w/OTHS & SHMUP WRIT PHIL-CAN DO ALL THINGS THRU
XP WHO STRENGTHEN ME
HERE, P IN EPH & WRITE- VS 5
visit in futur twofold= 1 - OFFERING & HOW GET JERUSALEM
2 - JVS VISIT PEO CORINTH
WUD TRAVEL OVRLAND FR/EPH 2 CCR LMG WAY RND
QUER IF CPCS AGEAN SEA FR/EPH
PLAN OUTLIND YRS
VS 6-ALTHO WONTB THER SHMTIM YET, WEN GET THER PROB SPEND WINTR
VS 7-7A MEAN WIL NOT SPEND FLEET TIME W/THEM
VS 8-PENTCOST NOT JKMXXE XPIAN PENT, BUT JEW PENT RND END MAY
P WRIT THIS RND XME PASOVR APRIL & STAYD EPH TIL AFTR PENT
P ANXUS GET CCR BCWZ PROBS ON THER
VS 9-SAYS GRT WORK 2B DUN EPH & MANY ADVERSARYS
DILEMMA-WANTS 2B COR SOLV PROBS/BUT NEEDED IN EPH
TORN TWEEN TWO & MUS PUT PRIORTYS IN ORDR
GRT DOOR=GRK WORD MEAN LRG OPNING 2B TAKN CARE OF
SPCK OPT OF DOOR & MENT OPS & EVANGELISM
EFFECTUAL=GRK WORD=ENERGEIA(ENG-ENERGY)=ACTIV/EFFECTUAL/POWERFUL
SAY MUCH AS LIK 2B W/THEM, HAD OPN DOOR WH/SHOW SIGNS OF BEING
ACTIV,EFFECTUAL,POWERFUL & WORK 2B DUN
NEW YR ILUS 4WS
DONT ALL HAV 2DETERM PRIORTYS THIS YR & EVR YR???
DONT HAV SEVRL THING DEMAND OUR ATENTION? ALEGIANC??
W H DO WE CHOO??
CANT DO ALL THINGS AT ONCE,MUS MAK CHOIC
(ILUS CAPT & BATTLESHIP VS SEAMAN 3RD CLASS JONES)
WE MUS DO WAT OUR CAPT WANTS-STEER AS HE DIRECTS
WE MUS LIV AS G WANTS,BCWZ NOT OUR LIVS WE R LIV,BUT WAT HE
GIVS US AS LIF 2LIV
R WE WIL ZALTR CORS & STEP THRU DOOR HE PROVID THIS YR??
OR WIL WE DO WAT WE WANT REGARDLES HIS CAL ON OUR LIVS??
WIL WE ANSR LIK PAUL- VS 9A
BY THIS WE WIL C G'S OPS & STEP 4TH 2USE THEM
OR WIL WE ONLY C-VS 9B??
WHICH WIL IT B?? TH.OPEN DOOR
OR TH/CLOSD DOOR??

"An Open Or Shut Case?"
Scripture: 1 Corinthians 16:5-9

(Poem on Opportunity)

Dc) presen ops lkind/nothr as writr pt out
Ther sevr1 optins opn 2us wen cum 2 dors
times dor mayB clos & if so hav optin let remain clos
he) optin opn it: & hav optin opn & entr
whichevr optin chos determ wat dor present 2us
ea yr can actuly B thot of in terms of B a nu dor
but it dor w/all bran nu ops
dor in old yr has clos & watevr ops has presen 2us
R now past & bes pas of as Closed Case
only othr optin lef concern old yr, sit bak, indulg
selvs=Wish I had dun this/that" & this will giv no
satis Ecuz wat pest dun & canot B undun
So wat R our optins as face nu yr?
Actuly only hav 2 at this pt
1.=remain outsid do wh/stan ajar & let ops of nu yr
pass us by
2. Hav optin step thru dor & deal w/watevr ops maycum
Which will it B? Will this yr B=Open case? Shut Case?
very dedicat man of G gud examp 4us lk at as think
ops of nu yr B4 us
this man of corse=Apos Paul rtly so
Here man wil comp recor w/any othr discip/apostl &
2 Cor 11:22-31=Read
F abl by Grac G endure all thez thing & stil B abl
writ ch Phil-I can do all th/thru Xp who str me
time writ scrip AM, F in Eph & wrot concern futur visi
He was 1st writ concern offr Ch Corinth was 2B colec
2B givn 2church in Jerusalem
rt of visit wudB in regard collectin, how get Jeru
2nd part was just 2B w/peop in Cor & help spirit livs
this pt at which we Egin 2read:
vs 5=Wat P say, wil travl ovrlnd fr Eph 2 Corinth
this rnd bout way=cud get quickly cros Aegian S fr/Ep
his plan outlin nex 3 vs:
vs 6=He say altho wontB ther sum time, yet, wen get ~~thx~~
ther prob spen wintr w/ther B4 set off watevr ~~direx~~
directin he led 2go
vs 7=If G wil, let P ariv saf/snd wil no jus spend a
fleet day/two w/ther & this ment-I wil no C U now
by the way. But plan 2stay w/ther 4a whil=Tarry etc
vs 8=Pent refer 2 not Xpian Pent but Jewish & usul
cum arnd end of May
So can C why say wil spend wintr w/ther, he writ
i jun time Pasovr=April, & inform wud stay Eph til
Pent the end of May
P anxious get 2 Cor Ecuz probs tak plac ther in Churc

But wat or present circumstances:

vs 9=Has sed wil remain Eph til Pent, now says ther
grt deal work 2B dun in Eph, plus many adv 2ovrcum
W can C dilema he fac:
Went 2B Cor work probs Church, but also need in Eph
He torn tween two & mus make choice tween dors
1) put priortys in odr & inform ch Cor 1st odr
busnes 2tak care needs at Eph
He use 2terms describ work B4 him at Eph
GRT DCR=Gr=MEGAS THYRA=& mean lrg opning 2B takn
care of
quite oft wen spok dor, refer 2ops 4 Evang presented
themselves to him
EFFECTUAL=Gr=ENERGES, or ENERGEIA & may recogniz
Ecuz fr/Eng word Energy
In Grk=activ, effectiv, powerful
So P tel ch Cor as much wud lik "B ther w/ther, had
mak choic & stay Eph whil longr Ecuz=open dor set
B4, which sho signs B=very activ, efectiv, powful
Wat perf illus 4anyl as face nu yr
Dont all face task determ jus wat priortys wilB?
Dont all hav sevr1 th/deman attn/allegianc?
Which do we choos?
Obvious can no choos/do all thing at same time
So lik P mus lk dor opn B4 us & Egin wher we R
But decisin musB made not only 2which propr priort
2 pursue, but also nothr directin as well
(Illus which is more import? which tak precedence?)
No matt'r how big think we R, how import our priortys
R, our actins musB acord 2wat G wants
It isnt our lif we R living, insted it lif He givn
us
R we wil 2altr corse & step thru opn dor He provid
thruout this yr?
Or R we insted going 2seek 2do & B wat we want 2do
& B without regard 2 His call upon our livs?
Wil our respons 2 Nu Yr B lik P's & can say w/him=
A GRT DOR & EFFECTUL IS OPENED UNTO ME?
or wil it B insted=THE R MANY ADVERSARIES & we
continu 2 fite them in our own strength
Which will it be?
AN OPEN? OR SHUT CASE?

"An Open Or Shut Case"

Scripture: 1 Corinthians 16:5-9

An unknown writer penned the lines:

There was a door that stood ajar,
That one had left for me,
But I was seeking other doors,
To which I had no key.
And when at last I turned to seek
The refuge and the light,
A gust of wind had shut the door,
And left me in the night.

Doors present opportunities of one kind or another as this writer is pointing out. There are always several options open to us when it comes to doors. At times a door may be closed and if so we have the option of letting it remain closed; we have the option of opening it; we have the option of opening it and entering it. Whichever option we choose is determined by what the door presents to us. Each year can actually be thought of in terms of being a new door. But it is a new door with all brand new opportunities. The door on the old year has closed and whatever opportunities it presented to us are now all past and so it is best passed off as a "Closed Case." The only other option left concerning the old year is to sit back and indulge ourselves in "I wish I had done this or that" and this option will bring no satisfaction because what is past is done and cannot be undone. So what are our options as we face the New Year?

We actually only have two at this point. One is to remain outside of the door which is standing ajar and let all of the opportunities of the New Year pass us by. Or we have the option of stepping through the door and dealing with whatever opportunities may come our way. Which will it be? Will this year be "An Open" case? Or will it be "A Shut" Case?

A very dedicated man of God is a good example for us to look at as we look at the opportunities of a New Year before us. That man of course was the Apostle Paul. Here was a man who was willing to compare his record with that of any other Apostle, or minister of the Gospel and rightly so. He wrote in his second letter to the Corinthians the 11th chapter verses 22 through 31, (read these). Paul was able by the Grace of God to endure all of these things and still to be able to say as he wrote to the church at Phillipi, "I can do all things through Christ which strengtheneth me."

At the time of the writing of our Scripture for this morning, Paul was in Ephesus and he wrote pertaining to a visit he would make in the near future. He first was writing concerning an offering the church in Corinth was to be collecting to be given to the church in Jerusalem. A part of his visit would be in regard to the collection and how to get it to Jerusalem. The second part of his visit was to just be with the people in Corinth and help them in their spiritual lives. This is the point at which we begin to read. He writes:

"Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia."

What Paul is saying is that he was going to travel overland from Ephesus to Corinth which was a long round-about way. He could have been there very quickly if he crossed the Aegian Sea from Ephesus.

His plan is outlined in the next three verses as follows:

In verse 6, he says: And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

He says that although he won't be there for some time, yet, when he gets there he will probably spend the winter with them before he sets off again in whatever direction he is led to go.

In verse 7, he says: For I will not see you now by the way; but I trust to tarry awhile with you if the Lord permit.

If God wills and lets Paul arrive safe and sound he will not just spend a fleeting day or two with them, which is what he means by "I will not see you now by the way." But his plan is to stay with them for a while, "Tarry a while with you."

And then in verse 8, he says: But I will tarry at Ephesus until Pentecost. The Pentecost he is referring to is not the Christian Pentecost, but the Jewish Pentecost and this usually came around the end of May. So we can see why he says he would spend the winter with them. Paul was writing this around the time of the Passover in April and informing them he would stay in Ephesus until Pentecost, the end of May. Paul was anxious to get to Corinth because of the problems taking place in the church there. But what of his present ~~circumstances~~ circumstances? In verse 9, he writes: For a great door and effectual is opened unto me, and there are many adversaries.

He has said he would remain at Ephesus until Pentecost. Now he says there is a great deal of work to be done in Ephesus, plus many adversaries to overcome. We can see the dilemma he was facing. Paul wanted to be in Corinth to work at solving the church problems there, but he was also needed at Ephesus. He was torn between the two. But putting his priorities in order he informed the church in Corinth that his first order of business was to take care of the needs at Ephesus.

Paul uses two terms to describe his work before him at Ephesus. He says first of all that there is a "Great door" there. In Greek he is saying this is MEGAS THYRA. Paul is saying that this large opening needs to be taken care of. Quite often when he spoke of a "door" he was referring to the opportunities for Evangelism which presented themselves to him. So along with this "wide opening" or "great door" he says this is "effectual" and in Greek this is "ENERGES" or "ENERGEIA," and you may recognize the word because it is from it that we derive our English word "Energy." In Greek it meant, "active, effective, powerful."

So Paul is telling the church in Corinth that as much as he would like to be there with them, he had to make the choice to stay in Ephesus a while longer because of this "open door" set before him which was showing signs of being "very active, effective, or powerful."

What a perfect illustration or example for anyone as they face the New Year. Don't we all face the task of determining just what our priorities must be? Don't we all have several things demanding our attention or our allegiance? Which one do we choose? It's obvious that we can't do all things at the same time. So like Paul we must look at the door opening before us and begin where we are. But our decision must be made not only according to which is the proper priority to pursue, but also in another direction as well.

(Illustration of which takes precedence in our lives)

A Captain in the navy had always dreamed of commanding a battleship. Finally that dream came true and he was given commission of the newest battleship in the fleet. One stormy black night as his ship plowed through the water, the Captain was on the bridge when off to one side of the ship he noticed a light which was rapidly approaching his vessel. He ordered the signalman to flash the message to the unidentified craft, "Alter your course 10 degrees to the south." After the signalman had done this a message came back, "Alter your course 10 degrees to the north." Well, this new battleship and this Captain were not going to take a back seat to any other vessel so the Captain snapped out the order to be sent, "Alter your course 10 degrees to the south -- I am the CAPTAIN!" Quickly the response came back, "Alter your course 10 degrees to the north,--I am Seaman Third Class Jones." Now completely furious at such nerve, the Captain ~~grab~~ took control of the signal light and fired off the message, "Alter course, I am a battleship." Quickly came back the response, "Alter your course, I am a Lighthouse."

Are- No matter how big any of us think we are, or how important our priorities are, our actions must be according to what God wants. It isn't our life that we are living. Instead, it is the life He has given us. Are we willing to alter our course and step through the open door He has provided and will provide throughout this year? Or are we instead going to seek to do and be what we want to do and be without regard to His call upon our lives? Will our response to the New Year be like Paul's and we can say with him, "A great door and effectual is opened unto me?" Or will it be instead, "There are many adversaries;" and we continue to fight them in our own strength? Which will it be, "An Open Or Shut Case?"

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday After Epiphany January 8, 1984
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Danny Mangel, Heather Covert - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Cantabile" Rousseau

Announcements
Who's Who in the Pew

Joys - *MARY FOX*

Prayer Requests

Choral Introit

*Processional Hymn No. 202 "As with Gladness Men of Old"

*Ascription

*Exhortation

*Confession (In Unison) "Almighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 36 "No one understand like Jesus"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

*Offertory "Lord, Keep Us Steadfast in Your Word"

(Mr. Roland Thompson, Saxophonist) Busarow

Doxology No. 382

Presentation of Acolytes Pins

Anthem: "Sing We Now" - Old Marching Song

"Life Anew" - Johnson

(Mr. Lloyd Link, tenor; Ms. Molly Cochran, soprano)

Scripture 1 John 4:19-21

Sermon "Joint-Participation: Summary of Love"

Closing Hymn No. 220 "I've found a Friend"

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mrs. Jane Andrews in loving memory of her "Husband"

Roy Andrews.

Serving as Ushers today are: *Virginia Mangel, Marie

Henry, Nancy Dellen and Karen Link.

Hospitalized: Mrs. Ann Weitzel

Robert Dellen and Richard Mangel will be visiting the

Hospital this week.

Starting the evening of Jan. 19 (Thurs. at 7:30 P.M.)

Spiritual Study will be set once a month. Books that

will be studied will be ordered shortly. There are

already 20 in the Class - Please let the Pastor know

now if you would like to be a part of this Class.

Jan 26 - 7:00 - Meeting of the Andrews Club (2 Hr.

meeting

Congregational Dinner coming up Jan. 29th at 5:30 P.M.

The Year Books will be ready if you get your information

in on time.

The Hall will be in use all this week.

Wed. - 1:00 the Blood Bank will be here at this Church.

If you would like to give Blood now is the time.

Those receiving Acolyte Pins today are Diane Zavacky,

Michelle Henry, Brian Hollefreund, Julie Vargo, Beth

Hartley, Valerie Hartley and Chris Andrews.

Mrs. Jane Snyder will be in the Nursery this morning.

Mr. & Mrs. LeRoy Andrews, Jr. will greet the Congregation

at the door this morning.

Please get your information in for the Cookbook - so

the Activities Committee will know if and how many

people want it in the Congregation. Details went out

with the Newsletter.

(Illus Dr. Spock son 26=suicide;book & results) 2/
 Spock repudiat sevrly yr ago,but 2late damag dun
 sumtim mos luv thing can do is mete out punish &
 G demonstrat agin/agin throu word
 No way G sho luv-permit childrn go thru lonsum val
 Consider man name Moses G chos lead peop From land
 Or Mt,receiv 10 C's,cum dwn peop worship calf,plead
 G destroy
 But litl latr so angry leadship rol ask G kil-
 Numbers 11:10-15=READ
 Illus G sumtim let go thru circumstanc no want,but
 wne travl thru made strongr/weaker depend reatship
 w/God & also how thoz aroun us react
 Think famlys agin & how sum Bliev only way 2luv is
 2 pay bils,buy cars,bail out evn aftr marry
 Mos luv thing sumtim is let go thru valeys & lern
 self-relianc & asum responsibilty 4lif
 This G did w/Moses,others-no desert jus let go thru
 & whil go thru giv encourag,evidenc of luv.
 Real intent,purp this Scrip sum by state G want us
 2luv in all circumstanc regardless wat mayB
 (Illus girl operatin twist mouth & luv husband)
 This Sumry of Luv,it luv evn ugly circumstances
 it luv w/thoz who seem unlovely
 it luv w/thoz hate us/w/thoz desptifuly use us
 But most of all it is luv as He luv us
 That luv Js Xp cost sumthing,sumthing very dear,
 sumthing we shrink from giv
 & that sumthing was His all
 Wat R we wil 2giv?
 Can truly say as J sed=We luv Him Bcuz He 1st luv
 us?
 Can we say that out luv 4 Js Xp is evidenced in
 how we luv 1 another as He taught?
 What is the Summary Of Our Love?

"Joint-Participation: Summary Of Love"

Scripture: 1 John 4:19-21

lnce agin resum lk Jt-Particip wh/J shar 1st letr &
 cum pon word-LUV
 Cum entitl brief Scrip=Sumry of Luv
 lnce agin ask quest=Wat duz this elusiv/undefin mean?
 use so oft/so many ways & much overwork,litl under
 Peop serch 4luv 2day all sorts ways/places=Computers
 (Illus girl,computer,requires & send penguin)
 (Illus Ann Landers & wat luv is)
 Sumup wat luv is,so sermn ovr=Rite? Wrong!
 J spk luv this way,but add mor 2it
 if lk 4world def luv,humanistic approach 2it,Landers
 def wil sufic,but if want 2kno wat G say bout luv,
 mus investigat wat Apostl luv hav say
 Vs 19=J say erlier=Vs 10 this chap=READ
 We wer luv by G B4 evr knu 2luv Him & J say our luv
 4 God precipitat by His luv 4us 1st of all
 Wat was th/luv wh/1st luv us?=Vs 10b READ
 means Js Xp Bcam substut 4us & this demonstrat F's
 luv mos graphic way
 Apos P wrot stil mor graph 2 Cor 5:14a15=Read
 Constrateth=2B seiz by,2grasp=& wat seiz/grasp?
 vs 14b-15=P say wen Xpian,Bliev grasp or seiz by
 enormty wat Js Xp did 4individ Bliev,then Bliev
 Bgin liv lif worthy of cal 2 which has bin called
 & that lif madeup luv & it luv 2ward ONE made posib,
 God Almighty & His Son Jesus Christ
 this 1st part wat real luv is
 vs 20=seif-explantory & succeed vs also=vs 21
 Ea individ made imag of God=not all childrn=only th
 th nu birth Bcum ch of G,
 but daily livs meet mor unBlievrs than Blievrs,but
 thez made imag of G, & G want them 2B His also &
 we R 2luv them & treat as bros
 Js himself say this as J pt out in Gospl,
 cum 2end this chap & Sumry of Luv,& is th/sum totl?
 NO=we only scratch surfac,& mor lef unsed than sed
 G's luv shown ultimat in Giv Son 4mank,but expres luv
 othr ways 2giv us exams 2 liv by
 Adam/Eve=liv gardn;perf envirnment,eternty;tol no eat
 but did & Sin;G cum 2walk ask Adam bout giv evasiv
 anser;blame Eve
 (Illus Adam walk son,pas gardn,son ask bout;Adam say,
 use to liv ther until Ur mothr ate out hous/home)
 Lk this eaxamp;G gav freedom,chanc 2repent=lie
 so a punish=throw out & sumtimes as luv F only th
 thing can do is punish

"Joint-Participation: Summary Of Love"

Scripture: 1 John 4:19-21

Once again as we resume our look at the "Joint-Participation" which John shares with us in his first letter, we come upon the word and theme of "Love." We could entitle this brief Scripture as a "Summary of Love." But once again we must ask the question, "What ^{does} ~~is~~ this elusive, undefinable word mean?" Since it is used so often and ~~is~~ in so many ways, it is much overworked and little understood. People are searching for love today in all ~~xxxxxxx~~ sorts of ways and places. Since we have come into the age of computers people are even using them ~~xxxx~~ in their search for love.

A young lady searching for the ideal mate listed her requirements with a computer dating service. She said she wanted someone who liked people, wasn't too tall, preferred formal attire and enjoyed water sports. The computer service followed her wishes exactly: it sent her a penguin.

One of the advice to the lovelorn columnists, Ann Landers defines love in this way:

Love is friendship that has caught fire. It is quiet understanding, mutual confidence, sharing and forgiving. It is loyalty through good times and bad. It settles for less than perfection and makes allowances for human weaknesses. Love is content with the present, it hopes for the future and it doesn't brood over the past. It the day-in-and-day-out chronicles of irritations, problems, compromises, small disappointments, big victories and common goals. If you have love in your life, it can make up for a great many things you lack. If you don't have it, no matter what else there is, it's not enough.

That sums up pretty much what love is. So the sermon's over! Right? Wrong! John was speaking of love in this way, but he adds more to it than that. If you are looking for strictly a worldly definition of love, or a humanistic approach to it, Ann Lander's definition will suffice. But if you want to know what God has to say about love, you need to investigate what the Apostle of Love has to say about it.

John begins by saying, "We love Him, because He first loved us."

John said in an earlier portion of this letter, the 10th verse of this 4th chapter, "Herein is love, not that we loved God, but that He loved us."

We were loved by God before we ever knew to love Him and so John is saying ~~is~~ that our love for God is precipitated by His love for us first of all. What was that love with which He first loved us? The end of that 10th verse says, "And sent His Son to be the propitiation for our sins." That means that Jesus Christ became the substitute for us and in this demonstrated the Father's love in a most graphic way. The Apostle Paul elaborated on this in a still more graphic description than that of John when he wrote to the Church in Corinth, his second letter, the 5th chapter and verses 14 and 15, "For the love of Christ constraineth us." The word "constraineth," means, "to be seized by, to grasp." And what is to be seized, or grasped? Paul continues, "because we thus judge, that if one died for all, then were all dead: And that He died

for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

Here Paul is saying that when a Christian, a believer grasps the enormity of what Jesus Christ did for that individual believer, then the believer begins to live a life worthy of the calling to which he has been called. And that life is made up of love and it is love toward the One who made this possible, God Almighty, and His Son Jesus Christ. This is the first part of what real love is.

Then John adds: If a man say, 'I love God,' and hateth his brother, he is a liar: for he that loveth ~~his brother~~ not his brother whom he hath seen, how can he love God whom he hath not seen?"

This verse is really self-explanatory. ~~like the~~ And the succeeding verse which John adds is equally self-explanatory when he says, "And this commandment have we from Him, that he who loveth God love his brother also."

Each individual is made in the image of God. Not all individuals are children of God and we meet more of these in our daily lives than we do believers. But we are to treat each one of them as brothers and the only way to do that is to show love toward them. We are commanded by none other than Jesus Christ Himself to love one another and John pointed this out in his Gospel. So now that we have come to the end of this chapter and in particular this Summary of Love is this the sum total of what love is?

The answer of course is "No." To say just these few things is to only scratch the surface. There is more left unsaid than has been said. For instance, "Is God's love shown only in the giving of His Son for mankind?" The answer is that this was and is the ultimate example of His love. But His love is evident in many other ways as well. There are too many facets to His love ~~to cover~~ for us to cover in one short message. So let's look at just one or two examples of God's love.

I believe that almost all of us know the history of Adam and Eve in the garden. God created them as the first humans to live in the garden which was His perfect environment. It was eternity. His instructions to them were that they could partake of any tree in the garden except ~~the tree of life~~ one. His promise was that if they did so they would die. So they ate of that tree and God came into the garden to walk with Adam and when God questioned Adam he gave a devious answer. First God gave the warning, then when he questioned Adam, instead of Adam repenting and seeking God's forgiveness, he tried to squeeze out of the deed by placing blame on Eve. And then what did God do? He punished them and threw them out of the garden. There is a story that is told that one day long after this, Adam was walking with one of his grandsons and they walked past the garden which now had a fence around it. The grandson stopped and remarked, "Look, Grandpa what a beautiful garden." Adam replied, "Yes it is. We used to live there until your mother ate us out of house and home."

God showed in this, that in order to be a loving Father it is necessary

sometimes to punish. Just this past week I heard that the 26 year-old son of Dr. Spock jumped from a window and committed suicide. You may remember that Dr. Spock was the proponent following World War II of not punishing children. He wrote a book on this subject and many people throughout the country raised children in this manner and we reaped the benefits from it in the late fifties and sixties. Dr. Spock repudiated his philosophy a year or so ago, but by then it was much too late to do any good for those raised as he instructed. Sometimes the most loving thing that can be done is to mete out punishment and God ~~showed~~ demonstrated this again and again as we read in His Word.

Another way in which God shows His love is permitting His children to go through some lonesome valleys. There are several characters we could look at, but let's just consider one of them, a man named Moses. Moses was the man God chose to lead His people to the Promised Land. Moses was at his task, in fact he was up on the Mount speaking with God and God was giving him the Ten Commandments. When he came down from the Mount, he found the people had turned to idolatry. Moses had to plead with God not to destroy the people. A little later Moses became so angry with his leadership role that he asked God to kill him. In Numbers 11, verses 10 through 15, we read, (Read this).

This is an illustration that sometimes God lets us go through circumstances that we don't really want, but when we have traveled through them we are either made stronger or weaker depending on our ~~relations~~ relationship with God and how those around us have ~~reacted~~ also reacted. Thinking here again of families we had said that to punish sometimes was the most loving thing which could be done. There are also times when the most loving thing we can do for a son or daughter is to let them go through their valley without bailing them out completely. There are parents who believe their responsibility ~~is~~ to their ~~exh~~ children is to continue to pay their bills, keep them in food and clothes and cars and take care of all of their needs long after they are married and out of the nest. This is not to say that parents should abandon their children completely. But no child, no matter how old will ever learn how to stand on his own two feet if he cannot assume responsibility for his life and that includes his marriage, his debts, his children and so on. It isn't easy to be this wise. But with God as our illustration we can individually travel through our valleys and help our children and families do likewise. It isn't easy to stand back and do nothing when we feel we should be interceding in some situations. But again, look at God. What did He do with Moses? He let him live each day, working at the problems and cares, but supplying His all encompassing love. ~~by letting Moses~~ And He let Moses know He was doing this by His presence in Moses' life.

But the real intent of this portion of Scripture can be summed up by stating that God wants us to love in all circumstances regardless of what they may be.

(Illustration of Dr. & patient with twisted mouth because of surgery)

A doctor said that he stood by the bed of a young woman on whom he had operated to remove a tumor from her face. Because of this her mouth would remain in a twisted palsy. He had done everything he could, but it was impossible to give her the same curve of her mouth as it was. Her young husband was in the room with her and the doctor. The woman asked, "Will my mouth always be like this?" The doctor answers, "Yes, it will because I had to cut the nerve." The young woman nods and is silent. At this point her husband says, "I like it, it's kind of cute." With this he bends over his wife to kiss her crooked mouth. And the doctor ~~xxxxxx~~ can't help but notice how the husband has to twist his own lips to meet the lips of his wife. And with the tears flowing from his own eyes, he sees love in action.

This is the "Summary of Love." It is love even in ugly circumstances; it is love with those who seem unlovely; it is love with those who hate us; with those who spitefully use us. But most of all it is loving as He loved us. That love of Jesus Christ cost something, something very dear, something that we shrink from giving. And that something was His all. What are we willing to give? Can we truly say as John said, "We love Him, because He first loved us?" And can we say that our love ~~xxxxx~~ for Jesus Christ is evidenced in how we love one another as He taught?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday After Epiphany January 15, 1984

The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Heather Covert, and Danny Mangel - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Jesus, My Lord" Fnick

Announcements

Who's Who in the Pew

Joys

Prayer Requests

*Processional Hymn No. 67 "Blessed Assurance"

*Ascription

*Exhortation

*Confession (In Unison) "Our Father, we confess before you that our lives are not what they should be. We do undesired sin, and we permit temptations to overcome us. But we know there is forgiveness with you when we do confess. So as we humbly seek forgiveness, we ask for new strength to lead a more Godly life, for we pray in the Master's name. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 62 "Sun of My Soul"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "I Will Serve Thee" Gaither

Doxology No. 382

Baptism of Child Jessica Michele Dellen

Anthem: No. 114 "Wonderful Grace of Jesus"

Scripture 1 John 5:1-5

Sermon: "Joint-Participation: Love And Faith"

Closing Hymn No. 71 "Faith Is the Victory"

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Harry Cunningham "In honor of and appreciation to
to Chancel Choir and Roland Thompson"

Serving as Ushers today are *Robbie Vinroe, Robert
Dellen, Randy Dellen and Brian Kennedy

Elder and Mrs. Harry Fry will greet the Congregation
at the door this morning.

Hospitalized: Hugh Pyle, Marlene Riemer

Paul Campbell, and Art Snyder will be visiting the
Hospital this week.

Mon and Tues - Rehoboth Hall has been rented

Wed. - 7:30 - Golden Circle will meet. They will
also have a Bible Study

Thurs. - Mary Martha Circle Meeting and Anniversary
Dinner at Ione Pflugh's.

Thurs. - Hall is rented.

Don't forget to make your nominations and put them
in the Offering plate. These will be nominations for
Elders and Deacons for the coming year of 1985. You
don't have to have their permission to nominate them.
They will be contacted later.

January 29 - 5:30 - Congregational Dinner and Meeting.
Entertainment will be provided.

Get your information in for the Cook Book. The
Activities Committee want to know if you want one or
not by your response. Fill in the sheet with your
favorite recipes and get them in to the church.
Details went out with the Newsletter.

Our Sincere Sympathy to Alvin Shakely, Family and
Friends in the loss of Evelyn - His Wife - last
weekend.

Jan. 19th (Thurs.) will be the starting class of
Spiritual Study which will meet once a month. Books
are available at the Church. There are around 22
in the class so far. Please let the Pastor know if you
are interested.

He wrote to her:

My Dear Aunt,

Years ago I left a house not knowing where I was going, whether anyone cared, whether it was the end for me. The ride was long but the slave encouraged me. Finally he pointed out your candle to me and there we were in the yard and there you stood embracing me and taking me by the hand into my own room that you had made up. After all these years I can't believe it, how you did all that for me; I was expected; I felt so safe in that room, so welcomed. It was my room.

Now it's your turn to go and as one who has tried it out, I'm writing to let you know, Someone is waiting up, your room is all ready, the light is on, the door is open, and as you ride into the yard don't worry Auntie. You're expected! I know! I once saw God standing in your doorway -- long ago."

"Joint-Participation: Love And Faith"

Scripture: 1 John 5:1-5

Text: 1 John 5:5

Apoc P end chap 13, 1st lettr Cor=& now abideth faith, hope & luv, but the grtest of thez is luv
 At J writ this 1st lettr & spk luv rather extensivly
 B. this portin lettr spk both luv/faith, but luv spk of tied 2gether in faith
 (Illus soldier, chaplain, foxhole & how work crucifix)
 J spk portin Scrip how Blievr works th cal=FAITH
 Bgin=vs 1a=Here nothr short lesn in Doctrine
 persn bliev, acpts Js as Xp, or ancint 1 of G Bcums
 BORN-AGAIN & that mean Blievr Bcum child of God
 This Blievr furthr identfy=vs ~~xxxx~~ 1 B
 Interpfevr Blievr that luv G=this is Him that Bgot
 Word=Bgot=2produc, 2bring foeth
 So Blievr who luv G, who brot 4th, or produc the Blievr & everthing, luv Him that is Bgoten of Him=Blievr not only luv G, but luv Js Xp whom G also produc/brot 4th & this J's 1st lesn here in Doctrine
 Next teach proof of luv & obedience=vs 2
 J say sumthin here in roundbout way
 Gud posib J refer bak 2 vs 21, chap 4=lets lk & read
 He say this 1 G's comandments, & now say hav pruf our luv, & this wat mean=By this we know, or we underst our luv 4felo Blievrs, othrs in ch who Bliev as we do
 Our pruf 4luv 4=4nothr show by fac all keep His com 1nce agin it our=Jnt-Partic in evrthing
 As felo Blievrs in same G & Fathr, Son Js Xp we hav this real feloship & pruf that all striv 2liv & act as God wants us to do
 2e borat futhr J add=vs 3
 Ther conectin tween luv 4 G & obed 2 Him wat mean in ordr 2luv Him we mus sho it
 This separat luv of G from stricly emotinal thing
 Ther thos Bcum Childrn of G thru nu birth & it grt joyful feeling & nothin wrong w/this
 But as lif then liv discovr being Xpian means liv in valys as well as hav mountintop experiences
 & thos persns may Bcum discourag & evn expres Blief no hav salvatin Bcuz they "Don't feel it"
 Salvatin is sumthin definitly kno hav Bcuz our cum 2 Xp & it isnt jus hav feelings/emotinal highs all time
 If truly luv G, wil sho by striv liv as He wants
 We shud want 2pleas Him, 2serv Him
 Lk wat J say end vs 3=His comandments R not grievous Gri pus mean=comandments of G R not Burdn, or 2heavy 2bear, or dif 2observ=luv hav 4 God ovrcums any care we may hav about doing God's will

Now J spk directly of faith=vs 4
 wat is=watsoever J spk of here?

2/

It individuls; he say whoever born of G, watevr persn is born-agin thru Xp, overcums the world
 Wor which Js liv in was worl no salvatin, no releas fr/arknes/deth/sin
 1) sacrific self on cros & this overcam curs wh/sin placed on mankind
 Aros from grav & this conquer deth
 So He ovrcam, or chang wat was norml events wh/tuk plac 4evr1 separat from God
 So then, any1 acpt His salvatin ovrcum as well
 But we sho victry by way we liv
 Illus Israels histry help underst wat J say here
 G spok 2 Joshua & sed=Joshua chap 1, verse 3
 But G ~~xxx~~ promis mor than this & Joshua explain 2 peop as read chap 3, vss 9-17
 We G from this it 1thing 2B tol by G wat 2do, but it quite nothr 2act upon thez instructins as story relat
 But this faith in actin & J say only thru faith, thru actin that victry ovr world is gained
 So now J sum all up as read vs 5
 littl by littl J lead readr/hearer 2this sumatin
 Notic progresin he use=Bgin say vs 4a
 spk here nu-birth 4 Blievr & then mov on 2 Blievrs experienc & act faith as conclud vs 4=READ
 And then this all conclud in confesin of faith in xxx vs 5=READ
 There it is! Bgin G's luv, & end up Blievr kno that luv & rest in it.
 (Illus John Todd & G wait 4aunt as she wait 4 him)
 Th wat J say 2 each Blievr
 He try 2expl worl ovrcum by/thru Js Xp & any1 who Blong 2 Him has ovrcum worl as wel
 But it faith in actin which bring that realty home 2 Blievr
 And evry Blievr need 2kno that he shares all that G has 4all His childrn=JOINTLY & that the victry is complet
 The evidenc is the LOVE OF GOD.

"Joint-Participation: Love And Faith"

Scripture: 1 John 5:1-5

Text: 1 John 5:5

The Apostle Paul ended the 13th chapter of his first letter to the Church in Corinth with the words, "And now abideth faith, hope, ~~charity~~^{love}, these three: but the greatest of these is love." The Apostle John writing in this ~~portion~~^{portion} ~~of his~~ 1st letter speaks of ~~both love and faith~~ love rather extensively. But at this portion of his letter he speaks of both "Love" and "Faith", but the love he is speaking of is tied together in faith.

(Illustration of soldier and chaplain, and crucifix)

During World War II in a very fierce battle a soldier on the front lines was caught under heavy fire from the enemy. He ran to a large shell hole and rolled into it and ducked down. He started digging at the dirt trying to get in deeper and his hands touched something that was metal. Digging it out he discovered it was a crucifix, probably lost there by another soldier before him. Then another soldier jumped into the hole with him and he discovered the new soldier was an Army Chaplain. He looked at the Chaplain and said, "Good, I'm glad you're here." And holding up the crucifix he asked, "How do you work this thing?"

John speaks in this portion of Scripture how the believer "Works" this thing called "faith." He begins by stating, "Whosoever believeth that Jesus is the Christ is born of God."

Here is another short lesson in Doctrine. The person who believes, or ~~has~~ accepts ~~Jesus as the Christ, or anointed One~~ Jesus as the Christ, or anointed One of God, becomes born again. That means the believer in this becomes a child of God.

The believer is further identified, "And every one that loveth Him that begot loveth Him also that is begotten of Him."

He says, "every believer that loves God," this is the "Him that begot." The word "begot" means, "to produce, to bring forth." So the believer who loves God who brought forth, or produced, loves Him," and the "Him" in this instance is Jesus "that is begotten of Him," or "God." The believer then who loves God who brought forth or produced, loves Jesus also who is produced, or brought forth by God. That's John's first lesson in Doctrine.

The next thing he teaches is proof of love and also of obedience. He says: "By this we know that we love the children of God, when we love God, and keep His commandments."

John is saying something here in a roundabout way. It is a very good possibility that John is referring back to the 21st verse of the 4th chapter which we shared last week. If you look at that verse you see that it says, "That he who loveth God love his brother also."

He says this is one of God's commandments. Now he says we have the proof of our love, and this is what he means by "By this we know," or we understand our love for fellow believers, others in the church who believe as we do.

Our proof of our love for one another is shown by the fact that we all keep

His commandments. Once again it is our "Joint-Participation" in everything. As fellow believers in the same God and Father, and His Son Jesus Christ, we have this real fellowship and the proof is that we all strive to live and act as God wants us to.

To elaborate further on this John says in the 3rd verse, "For this is the love of God, that we keep His commandments: and His commandments are not grievous."

There is a connection between love for God and obedience of Him. What this means is that in order to love Him we must show it. This separates love of ~~and~~ God from strictly an emotional thing. There are those who become children of God through the new birth and it is a great emotional joyful feeling. But as they live life and they discover being a Christian means living in the valleys as well as on the mountaintops, ~~that is~~ those persons may become discouraged and even express the belief that they do not have salvation because they don't "feel" it. But salvation is something we definitely know we have because of our coming to Christ and it isn't just having "feelings" or emotional highs all the time. If we truly love God, we will show it by striving to live as He wants. We should want to please Him, to serve Him.

And John adds, "His commandments are not ~~xxx~~ grievous." By this he means that the commandments of God are not a burden, or too heavy to bear, or difficult to observe. The love we have for God overcomes any care we may have about doing God's will.

Now John speaks directly of faith as he says in the 4th verse: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

What is the "whatsoever" John is speaking of here? It is individuals. He is saying that whoever is born of God, whatever person is born again through Christ, overcomes the world. The world in which Jesus lived was a world in which there was no salvation, no release from the darkness of death and sin. But He sacrificed Himself on the cross and this overcame the curse which sin placed on mankind. And He arose from the grave and this conquered death. So He "Overcame" or changed what was the normal events which took place for everyone separated from God. So then, anyone who ~~xxxx~~ accepts His salvation also overcomes the world, as well. But we show this victory by the way we live. ~~And as we read from the book of Joshua chapter 1, verse 3, "Every place that the sole of your foot shall tread upon, that have I given xxx unto you, as I said unto Moses."~~ An illustration from Israel's history helps us to understand what John is saying here. God spoke to Joshua and said to him as we read from the book of Joshua chapter 1, verse 3, "Every place that the sole of your foot shall tread upon, that have I given ~~xxx~~ unto you, as I said unto Moses."

But God promised more than this to Joshua and he explained this to the people. He told them as we read in chapter 3, verses 9-17, (Read these).

We see from this it is one thing to be told by God what to do, but it is quite

another thing to act upon those instructions as this story relates. But this is faith in action and John says it is only through faith, through action that the the victory over the world is gained.

So now John sums all of this up as we read in the 5th verse: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Little by little John leads the hearer and reader up to this summation.

Notice the progression he uses. He begins by saying in verse 4, "For whatsoever is born of God overcometh the world."

He speaks here of the new birth for the believer. Then he moves on to the believers experience and act of faith as he concludes the 4th verse: "And this is the victory that overcometh the world, even our faith."

And then this all is concluded in the confession of faith in the 5th verse; "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

There it is! It begins in God's love and ends up in the believer knowing that love and resting in it.

(Illustration of John Todd, and God waiting for his aunt as she waited for him)

In Vermont in the early 1800's a boy named John Todd was born into a family that already had several children. At an early age both of John's parents died. The relatives didn't know what to do with the children and decided they would parcel them out to different families. One aunt said she would take little John. She sent a buggy driven by a slave to get him. As they traveled he asked, "Will she be there?"

The slave replied, "YES, she'll be there."

"Will I like living with her?"

"Yes, you will like living there."

"Will she love me?"

"She has a big heart and will certainly love you."

"Will I have my own room? Will she let me have a puppy?"

"She has everything all prepared for you. I think she has some surprises John."

"Will she be waiting up for me?"

"She'll be sure to wait up for you. Wait til we get out of these woods and you'll see her candle burning in the window."

When they got to the clearing sure enough the candle was burning as the slave had said and she was standing in the doorway when they arrived at the house. She reached down and kissed him and said, "Welcome home!" She fed him supper, took him to his room and sat with him until he fell asleep. John Todd grew up to be a Christian minister. But he always thought fondly and kindly of his aunt and how she became a second mother to him. She had given him a new home and he loved her. Many years later his aunt wrote to him and told him she thought she was going to die soon and she wondered what was to become of her.

He wrote to her: My Dear Aunt, Years ago I left a house not knowing where I was going, whether anyone cared, whether it was the end for me. The ride was long but the slave encouraged me. Finally, he pointed out your candle to me and there we were in the yard and there you stood embracing me and taking me by the hand into my own room that you had made up. After all these years I can't believe it, how you did all that for me; I was expected; I felt safe in that room, so welcomed. It was my room.

Now it's your turn to go and as one who has tried it out, I'm writing to let you know, someone is waiting up, your room is all ready, the light is on, the door is open, and as you ride into the yard -- don't worry, Auntie.

You're expected! I know. I once saw God standing in your doorway -- long ago."

This is ~~xxxxxx~~what John is saying to each believer. He is trying to explain that the world was overcome by and through Jesus Christ and anyone who belongs to Him has overcome the world as well. But it is ~~the~~ faith in action which brings that reality home to the believer. And every believer needs to know that he shares all that God has for all of His children "Jointly," ^{and} ~~that~~ that the victory is complete. The evidence is the love of God.

ST. PAUL'S UNITED CHURCH OF CHRIST
 Butler, Pennsylvania
 Third Sunday After Epiphany January 22, 1984
 The Rev. Ralph C. Link, Pastor
 Mrs. Kitty Feder, Organist
 Mr. Roland Thompson, Saxophonist
 Ms. Molly Cochran, Flutist
 Traci McMillin, Amy Vargo - Acolytes
 + + + + +
 ORDER OF WORSHIP - 11:00 A.M.
 Prelude "Jesus Only" Wilson
 Announcements
 Who's Who in the Pew
 Joys
 Prayer Requests
 *Processional Hymn No. 608 "Guide me, O Thou great Jehovah"
 *Ascription
 *Exhortation
 *Confession (In Unison) "Almighty and Eternal God,
 Whose light doth shine in mortal darkness; reveal
 unto us thy presence in our souls, and thy judgment
 of all our actions, thoughts, and words. Manifest
 thyself to us in the movements of this present time.
 Open our eyes to thy glory all around us. Thou art
 ever coming to thy children, coming in manifold ways;
 by cherishing our serious and reverent spirit may we
 prepare ourselves to meet our God, through Jesus
 Christ our Lord. Amen."
 *Kyrie
 *Assurance of Pardon
 *Praise
 *Pastor: Blessed be the Lord God!
 *People: And blessed be His Glorious Name forever
 *Gloria Patri
 Hymn No. 35 "Near to the Heart of God"
 Call to Prayer
 Pastor: The Lord be with you
 People: And with thy spirit
 Pastor: Let us Pray
 Prayer
 Offering

Offertory "He Touched Me" Gaither
 Roland Thompson - Saxophone
 Doxology No. 382
 Anthem: No. 611 "Precious Lord, Take My Hand"
 Scripture 1 John 5:6-12
 Sermon: "Joint-Participation: Three Witnesses"
 Closing Hymn No. 631 "I Know Whom I Have Believed"
 + + + + + *Congregation Standing + + + + +
 The Lovely Flowers on the Altar have been placed by
 Mrs. Fern Minehart to the "Glory of God"
 Serving as Ushers today are: *Richard Mangel, Don
 Kingsley, Steve Vargo and Gary Penar.
 The attendance last Sunday was 140 with 11 Visitors.
 Mr. & Mrs. Edward Walker will greet the Congregation
 at the door this morning.
 Hospitalize:
 Mike Nazaruk and Harry Fry will be visiting the
 Hospital this week plus a shut in and a non-attending
 person.
 Please take time to make out nominations on a slip of
 paper and put them in the offering plate. Next week
 will be the last Sunday to make nominations for the
 coming year.
 Each Tuesday from 7:30 to 9:00 at Nazaruk's - Bible
 Study
 Monday - Rehoboth Hall has been rented
 Tues. - Aerobics in Rehoboth Hall; Thurs. - Aerobics
 Thurs. - Pastor and Elders (Fisherman's Group
 will meet in the Undercroft at 7:00 PM.
 Get your information in for the CookBook by the end
 of the month. The Activities Comm. will be able to
 tell if you would like to have a cookbook made or not.
 All recipes have to be in by next week.
 All Church School information has to be in by next
 Sunday - so that the Newsletter for Church School can
 be put out. If you have anything you would like to
 share get it ready now and turn it into your teacher.
 Next Sunday is open for Flowers (Jan. 29) - please
 fill in the chart. Feb. 12 is open also- perhaps you
 would like to have them because they are near Valen-
 tines Day.
 Next Sunday - 5:30 - Congregational Dinner and meeting.

Joint-Participation: "Three Witnesses"
Scripture: 1 John 5:6-12

This portin Scrip J use word=Witness lform nothr
& so 10 times

J spel out 2distinct ways=vss 6-8;then 9-12

W 1k 2nd 1st, & 1st 2nd=Biblicl=1st last/last 1st
Vs 9=Gr Witnes=MARTYRIA=sevr1 form this word th scrip
word may snd familir Bcuz Eng=MARTYR,cum 2mean sum1
who dy 4 faith;sum1 witnes,giv visbl witnes,testmony
of faith

this vs=If we receiv witnes=testmony,evidenc & J
mak compar tween wat evidenc man/God giv
vs 9=If hav evidenc men,God evidenc is grter
wat man can do nothin wen comp 2wat G can do
& Wat duz God do? Or wat has G dun?
J add comp=4this is the witnes=evidenc of G wh He
hath testify of His Son

Testify at end=nothr form MARTYRIA

J say,G giv superior witnes,testmony than man

G tesmony on record in work,lif,persn Js Xp & all
far surpas evidenc any mortl may hav givn
Hav mad comp,J now spk tesmonty G & efect indiv persn
vs 10a=Blief Js Xp can/willB show in individul
but Blief ty w/furthr blief & say this rest vs
vs 10b=Basic J say Blief ty up Blief both F,& S-Js Xp
if U Bliev in 1,U mus Bliev othr

But if only profes Blief 1,then mak G as liar
J specif adres self 2hertic=Cerinthus & thoz led away
Cerinthus taut=Js ordinary human & Spirit G cum 2Him
wen baptiz & that Xp=stay with til end,lv B4 deth
S J teach Theo/Doctrin in opositin hersy caus probs
vs 11=word=RECORD Bgin vs=MARTYRIA=Witnes

agin J pt basic doctrin wen persn Bliev L Js Xp not
only hav 4givnes sin but abl participat feloship,
KOINONIA=common th w/G made posib thru G'S S-Js Xp
vs 12=original Gr read=He that hath Son hath THE life
def articl=THE pt 2partic lif;alif wh/G giv 2thoz
who plac their faith in Son

But notic 1st part vs J only say=The Son
no identify as B anythin dif any othr son
but 2nd part vs=He that hath not S of G,hath not lif
J pt basic doctrin Js Xp not merely a son,THE SON
so tis persn has Son,has lif,lif eternal/& revers
persn who no Bliev apart fr/G,is not G's child
This J sum up matr G's testmony,witnes,record 4all 2
G His testmony,record,witnes grtr ~~zhkky~~ anythin agn
() giv

But lets go bak 1st portin scrip wher J spk 3 Witnes
vs 6a=dif Bib scholrs,comtaters giv dif meanings
refer OT & watr purific & Blud of sacrifice

Prob mean=baptism & Matt=mus fufil riteousnes

A. Mesiah,One of G do wat gud Jew wud do
Blud=sacrific self cros & acord OT Law,ther no 4giv
wut shed of blud

this prob wat vs mean

6b=notic word=Spirit cap letrs & mean Deity/God
J spk G H Sp giv witnes,evidenc,testmony this was
& is from G Bcuz it truth

H Sp gav evidenc wen Js bap this fr/G Bcuz dov desc
& Voice=This My Blov S,in whom I wel pleased

Wn Js dy on cros Rom Cnt say=Truly was The S of G
He cudnt made statmen any othr way cept by H Sp
Bcuz he no Bliev

vs 7=expl no Blong;no erly manscrip=1st was 14th C
Erasmus no print 1516;theo quest Bcuz latin manus
sed if cud produc Gr manu wud print;produc & agin
betr judg,tru 2word,print 1522 editin

whoever did,try put witnes hvn as wel as erth as 8
vs 8=J spk peop eithr bin Judaic traditin/stil wer
they awar templ/Tabnacl & in both 3elments J spk

man entr outr cort=Brazn Altar=continu burn fire &
here blud shed & offr made 4sin

Byon Brazn altar stud lavr=contain watr wh priest
aply hands/feet 2B clens outward sins life
worshipr direc 2plac wher G dwelt=Holy of Holies
So we C blud=altar;watr=laver;Spirit sigfy=H of Holys
& thez held grt signif 4thoz from Judaism or knu ofit
J say=3agree in 1;3evidenc lif/ministry Js Xp & G do
4mankind

But wat mean 2avg individul????

(1) Jus Lincoln,Barrel & wat G wanted him 2do)

Why wud G work miracl lik this?

Do U lk mesag J giv thez peop erly ch & quest wat
duz say 2 U?

Do U feel mayb U all by self & who realy cares?

Wll, G cares;G luvs U & He want U 2kno He availbl
2 U on persnl basis

G always has dun things on persnl lev1

W, need 2kno in whom we Bliev & wat He wants 2do
& wil do in our individul livs

Let us rest on that witnes wh givn 2us on persnl
basis as J say, by G's Holy Spirit

"Joint+Participation: Three Witnesses"

Scripture: 1 John 5:6-12

In this portion of Scripture, John uses the word "witness" in one form or another ten times. John spells this out in two distinct ways. The first illustration he gives in verses 6 through 8, and the second illustration he delivers in verses 9 through 12. I would like for us to look at the second illustration first and then come back to the first illustration last. In this manner you might say we are going to fulfill the Biblical message that Jesus gave by saying "The first shall be last and the last first."

John states in the 9th verse, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son."

Now as we begin to speak of "witness" as John spells it out here we need to understand what this word means. In Greek the word is "MARTYRIA" and several forms of this word in this block of Scripture. ~~XXXXXXXXXXXX~~ The word "MARTYRIA" may ~~XXXXXXXX~~ have a familiar ring to it, because it is from this word that we derive our English word "Martyr." This word has come to mean for us someone who dies for his faith. It is in effect someone who witnesses to his faith by giving a visible witness by ~~being~~ being willing to die, but it is also a testimony of the person's faith.

So John is using this word in several forms and ~~XXXXXXXXXX~~ we will see ~~that~~ ~~XXXXXXXXXXXX~~ just how he uses the word and its meanings at that point.

In this 9th verse John says, "If we receive the witness of men," and here "witness" means a testimony, or evidence. John is making a comparison between what evidence man gives and the evidence God gives. So what he actually says in this 9th verse is, "If we have the evidence of men, the evidence of God is greater." John is saying that what man can do is nothing when it is compared to what God can do. And what does God do? Or what has God done? He adds to this comparison, "For this is the witness, or ~~evidence~~ "evidence" of God which He hath testified of His Son." And the word "testified" at the end of this verse is another form of the word "MARTYRIA."

So John is saying that what ~~XXXXXXXX~~ God has given superior witness or testimony than man. God's testimony is on record in the work, the life, and the person of Jesus Christ and all of this far surpasses the evidence which any ~~where~~ mortal may have given.

Having made that comparison, John now speaks of this testimony of God and how it effects the individual person. First he says, "He that believeth on the Son of God hath the witness in himself." He says that belief in Jesus Christ can and will be shown in the individual. But that belief is tied together with a further belief which is what he is saying in the remainder of this verse. John says, "He that believeth not God, hath made Him a liar;

because he believeth not the record that God gave of His Son."

Basically John is saying that belief is tied up in belief both in the Father and in the Son Jesus Christ. If you believe ~~One~~ in One, you must believe in the other. But if you only profess a belief in One then you are making God out as a liar. John was specifically addressing himself to a heretic named Cerinthus and the followers he had gleaned from the early Church. This man as we said before ~~had taught~~ taught that Jesus was only partially Divine. He was an ordinary human being in every way. But when God's Spirit came into Him He was able to do miraculous things. ~~But the Spirit was taken from Him when He was baptized~~ That Spirit of God came into the human man Jesus when He was baptized and this was shown by the dove descending upon Him. This was then the CHRIST. But at the end the Christ departed from Him and it was only the man Jesus who was crucified and later resurrected. So once again John is teaching Doctrine and Theology in opposition to the heresy which was causing problems in the early church.

So continuing along this line John adds in verse 11, "And this is the record that God hath given to us eternal life, and this life is in His Son."

The word "Record" at the beginning of this verse is again the Greek word "Martyria," or "witness". And again, John is pointing out basic Doctrine in that when the person believes in the Lord Jesus Christ, he not only has the forgiveness of sin, but he is able to participate in the fellowship, ^{or common things} that KOINONIA, with God made possible through God's Son, Jesus Christ.

Now John concludes his message in this block of Scripture with the words: "He that hath the Son hath life; and he that hath not the Son of God hath not life."

~~First of all~~ In the original Greek the verse reads, "He that the Son, hath THE life."

The definite article "the" is there pointing to a particular life; a life which God gives to those who place their faith in the Son.

But notice that in the first part of the verse John only says "the Son." He doesn't identify Him as being anything different from any other son. But look what he says in the ~~latter part~~ second part of the verse. He says, "And he that hath not the Son of GOD hath not life." John is pointing out the basic doctrine that Jesus Christ was not merely a son, but was THE SON of GOD. So it is that the person who has the Son, has THE life, life eternal. But he that doesn't have this Son, The Son of God, doesn't have THE life. The person who doesn't believe is apart from God, is not one of God's children. This is how John sums up the matter of God's testimony, or "Witness" for all to see that His "Witness" or "Record" or "Testimony" is much, much greater than anything man could give as "Witness, record, or testimony."

But let's go back to the first portion of this Scripture where John speaks of "Three Witnesses." John states, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood."

Different Biblical commentators and interpreters have tried to give this ~~xxx~~ verse different meanings. There are those who believe that this verse refers back to the Old Testament which speaks of the water of purification and the blood of the sacrifice. Then there are those who take this to mean that when Jesus died on the cross ~~the~~ a Roman soldier pierced His side and out flowed water and blood.

But the probable meaning has to do with the baptism of Jesus with water. When this took place as recorded by Matthew, Jesus said that this was necessary to fulfill all righteousness. He meant that in order to be the ONE the Jewish people were looking for, He had to fulfill the requirements as a Good Jew. And then the blood has to do with the sacrificing of Himself upon the cross; the shedding of His blood. And we know also from the Old Testament, from the Law, that without the shedding of blood there was no forgiveness. This is in all likelihood what this verse means.

And then John adds, "And it is the Spirit that beareth witness, because the Spirit is truth."

Notice that the word "Spirit" is in capital letters. This means that it applies to deity, or to God. John is speaking of God's Holy Spirit giving witness, and here is that Greek word MARTYRIA again; God's Holy Spirit giving testimony, or evidence that this was and is from God, because it is truth. The Holy Spirit gave evidence that when Jesus was baptized this was from God because the dove descended and a voice was heard saying "This is My beloved Son, in whom I am well pleased."

Then when Jesus died on the cross and His blood had been shed, the Roman Centurion standing by the cross when he had seen all of the evidence; all of the supernatural events which took place, earthquake, thunder, lightning, total darkness in mid-afternoon; ~~xxxxxxx~~ he was moved to say, "Truly this was The Son of God." He couldn't have made that statement in any other way except it was given to him by God's Holy Spirit, because he was not a believer.

Then John says, "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one."

This verse does not appear in any of the very earliest manuscripts. It has been added by an unknown author and appears first in a 14th century manuscript. How it has gotten into the Bible came about in this way: the first Greek Testament was published in 1516 by a man named Erasmus. He was a great scholar and because he didn't put it in his first text, he was criticized. Some of the Theologians pointed to a Latin version which had it included. His answer was that if anyone could produce a Greek manuscript with that

verse in it, he would print the verse in his next edition. Someone did come upon a manuscript with the verse written in it and so Erasmus, against his better judgment, but true to his word published it in the edition of 1522. Almost all newer translations do not include this verse because it was not in the original manuscripts. But whoever placed it in a manuscript probably did so to make the witness, or the record of the Three Witnesses not only operative on earth as the 8th verse has, but also in heaven.

But let's look at the 8th verse which was in all of the original manuscripts. John says: "And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

John was speaking to people who either had been a part of the Judaic traditions, or who knew of them. These people were aware of the Temple and the earlier Tabernacle. In both the Temple and the Tabernacle there were three vital elements which John speaks of here. As a man entered the outer court the first thing he saw was the brazen altar. This altar had the continuously burning fire and here the blood was shed and the offering was made for sin. Then beyond the brazen altar stood the laver. This vessel contained water which the priests applied to their hands and feet to be cleansed from the daily outward ~~signs~~^{sins} of life. Then the worshiper was directed to the place where God dwelt, the Holy of Holies. So we see in this then that the blood, as signified by the ~~brazen~~ altar, the water as signified by the laver, and the Spirit as signified by God in the Holiest place, held great significance for those who came out of Judaism and those who knew about it.

John says that each of these three agree in One. The Three are evidenced in the life and ministry of Jesus Christ and God did this for mankind. But what does this really mean to the average individual?

(Illustration of Abraham Lincoln and God's provision for him)

On the front porch of their store in Illinois, Abraham Lincoln and his partner a man named Berry stood rather sadly. Business was all gone and Berry asked, "How much longer do you think we can go on?" Lincoln said, "It looks like our business is ended." "But you know," he said, "I wouldn't mind it so much if I could do just what I want to do. I want to study law. And I wouldn't mind so much if we could sell all ~~that~~ that we have and have enough leftover for me to buy one book, "Blackstone's Commentary on English Law," but I guess that isn't possible." Shortly thereafter a strange looking wagon came up the road. The driver pulled up close to the porch where Lincoln and Berry were and said, "I'm moving my family out west and I'm out of money. I've got a good barrel here I'll sell for fifty cents." Abraham Lincoln looked at the man, at his wagon, and then he spied the thin emaciated wife of the man who seemed to look pleadingly at him and he said, "I reckon I could use a good barrel." And he reached into his pocket and pulled out what he said later was his last fifty cents. All day long that barrel sat on that porch and Berry kept teasing him about it. Late that evening, Lincoln walked out and looked into the barrel. He saw some papers down at the bottom and he reached in to get them. As he did, his hand touched something solid. He picked it out of the barrel and

stood petrified as he looked at a copy of The Commentary On English Law, by Blackstone.

Later, Lincoln said, "I stood there holding the book, looking up toward heaven. There came upon me a deep impression that God had something for me to do and He was showing me now that I had to get ready for it. Why else this miracle?"

~~God always does things on a personal level. He may look at what John was trying to tell the people in the early church and say, "I have an impersonal appearance to it." But the message that God wants to impart to each individual is this:~~

~~Why would God work a miracle such as this? Do you look at a message such as John was trying to give to these people in the early church and question just what it has to say to you? Do you feel that maybe you are all by yourself and who really cares? Well God cares. God loves you and He wants you to know that He is available to you on a personal basis. God always has done things on a personal level. but too often we look at things from the standpoint~~

We need to know in whom we believe and what He wants to do and will do in our individual lives. Let us rest on the witness which is given to us on a personal basis by God's Holy Spirit.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday After Epiphany January 29, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Traci McMillin, Amy Vargo - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Streams In the Desert" Wilson
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 557 "Christ Is Made the Sure Foundation"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord Jesus Christ who didst
give Thy life for us that we might receive pardon and
peace, mercifully cleanse us from all sin, and evermore
keep us in Thy favor and love, who livest and reignest
with the Father, and the Holy Spirit, ever one God,
world without end. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 56 "God Will Take Care of You"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "In Faith I Quiet Wait" Bach
Doxology No. 382
Anthem: "Share His Love" Reynolds
Scripture: 1 John 5:13-15
Sermon: "Joint-Participation: Two Assurances"
(Sing Hymn No. 260 "And Can It Be That I Should Gain?"

The Lovely Flowers on the Altar have been placed by
Betty Jaillet, Richard Dalley and Marie Henry in
Loving Memory of Their Mother.

Serving as Ushers today are: *Alvin Tait, Mike Nazaruk,
Gottlob Kradel and James McClymonds.
Mr. & Mrs. Howard Jaillet will greet the Congregation
at the door this morning.

Nursery will be provided today by Michelle Henry
Deb Melton, Mary Lou Davis and Ann Williams will be
Visiting the Hospital this week - plus a shut-in and
an non-attending person.

Hospitalized: Martin Henry, Jessica Dellen

Tonight - 5:30 - Congregational Dinner and Meeting.

Year Books will be given out. Bring enough tureens
for your family. Dessert will be furnished.

WE NEED MEN TO SET UP TABLES RIGHT AFTER THE SERVICE.

Mon. - 7:00 - Benov. and Welfare Meeting

Tues. and Thurs. - Aerobics

Wed. - 7:00 - Council meeting in the Undercroft

Soup and Salad Day - February 14th. Tickets are now on
sale at \$2.50 - Childs tickets are \$1.00. See Circle
Chairman or Evie Kennedy. Valentines Day items
should sell well at the bazaar table. We need shoe
boxes.

February 12 is open for Flowers - fill in the chart in
the Narthex if you would like to have these for this
particular Sunday - \$15.00

Today is your last chance to get your information in
for the Cook Book. The Activities Committee will
determine if we have enough to make a book or not.

Today is the last opportunity to make your selections
for Elders and Deacons. Just write the names on a
slip of paper - they do not have to be contacted first.
We will notify them later.

Across the fields of yesterday He sometimes comes to me,
A little lad just back from play--The lad I used to be,
And yet he smiles so wistfully Once he has crept within
I wonder if he hopes to see The man I might have been.

About 95% of the advice I get is no good, but I have to
listen & all of it to get the 5% that's worth having.

"Joint-Participation: Two Assurances"
Scripture 1 John 5:13-15

(Illustration Sir Isaac Newton & modl univrs)
Can fr/this argumen rais creatin vs evolutin
I saw modl lik this, no kno wher but modl convey 2me
intricat workins all this & convinc me no Big Bang,
or xplosin caus all 2cum 2gethr; 2C sun at center &
kno all revolv rnd includ erth boggl mind
fr/this can C God provid Assur His luv 4 His creatin
Bcuz thus far, only planet hav lif
Ik this Scrip C J striv impart 2 Assurances 2peopCH
vs 13a=wat R thez Things J writ bout? if lef 2think
thru, wud prob say J refer 2entir letr writ thus far
But this no corect; Wat J writ bout G's testimony, or
witnes vss 9-12 shar las wk & this was 2assur Blievrs
spite all herd, bin subjec 2 by fals teachrs, ther asur
rest G's tesmony, record, witnes (as word Witnes is)
Hertics striv pul Blievrs fr/church w/fals teach &
Blievrs tol by J 2rest in G's witnes, testimony
& wat was major thrust testimony/witnes? Js Xp Son of G.
He was God in the Flesh
Now J add lrg Assuranc 2conclud vs but as las wk we R
going 2lk othr vss & cum bak 2this latr
I Bliev import this need mor emphasis than othr vss
vs 14=J use interst word=Confidence=Gr=FARRHESIA
openes, franknes, B abl spk boldly & best way describ
it mean Freedom of Speech
J say=Bliev can cum 2 G complet openes, franknes, &
w/freedom spech Bcuz we cum 2 One who listn/hear
Now how is Bliev 2cum 2 God in prayr?=Vs 14B
Not say mus lst kno G's wil B4 can pray, but say prayr
shd B pray as Js taut=According 2 Thy wil
(m.) lern 2cum B4 G, ask His wil/not our B dun
But also want Bliev kno G hears
Wen pray, shud hav faith G hear prayr, & wil anser it
acord 2 His wil & that may mean no get wat specific
ask 4; sumtim our wat/way ask no gud 4us & G kno this
So wil B wat He wants 4us, wat best 4us
vs 15=J add furthr asur & reinforc wat sed preced vs
Main thing=G wil hear, wil anser acord His wil & we
hav freedom spech spk bout anyth want or need
positiv examp=2 Chron 20:21-22
Moab invad land; K Jehoshaphat/all peop pray 4deliver
Levite-Jahaziel inspir by G spk king, tel G wud deliv
Jehoshaphat complet confid G herd/wud deliv=vs-21-22
Thi complet asur J striv impar 2evr Bliev that G
not only hears but wil anser acord 2 His wil,
But this Asuranc J giv vss 14-15 only posib Bcuz
specil relatship wh/Bliev has w/God & this relatshi
main Asuranc J want Bliev 2hav

2underst mus go bak 2nd part vs 13=READ
Who duz J ~~say~~ say R l's who shud kno bout this?
He use pers. onal pronoun YE, or U as we say
It 's U the l's who hav acpt Js Xp as L & Saviour
I Bcuz Js dy on cros eternty bot & pd 4 ea Bliev
Persn has th/relatship w/Js Xp shud jump 4joy 2kno
wat J impart here= LOOK WAT HE SAYS IN THIS VERSE
TE) YE MAY KNOW THAT YE HAVE ETERNAL LIFE
word Have=pres tens & that mean U no hav wait til U
dy 2hav etern lif, U hav it wen cum 2Xp=it Bgin them
It Urs simply Bcuz that Blief, & continu on w/Bliev
from this lif 2 the next=canot B takn away=it YOURS
But how many peop no complet underst this, hav doubts
bout salvatin? Betr yet, how many peop wud rathr argu
bout salvatin & eternty, rathr rest in wat G sed/dun?
Let me ask=no respond by rais hands, rais hands Ur own
hart, inner self=How many bathr hear wondrfl luv God?
How many rathr hear wrath of God?
I feel confident most us anser want hear luv of God
But how many herd/or evn U sed=no dif wat Bliev, wat
Oh go 2, we all striv same plac or sumthin simlar 2it
It duz matr wat Bliev, wher go church;
if we preach that tho who no kno G thru Js Xp R ~~2~~
doom 2hell, everlast punshment we acus of mak G ogre
or ttryant, an unloving, uncaring God
But J striv giv Asuranc G luv, cares bout His peop
P spk this as wel=let all lk our Bibles=Choir, lites!
Rom 1:19=READ=P say no excus anyl say no Bliev in God
All has 2do is lk at self & realiz wonderfl made; our
day med science sho/pruv=hart pump times/gallons 70yr
How this cum bout? our efforts? Who lik U in world?
we lik snoflake, evr 1 dif, no 2alik=how happen? Accid?
P ay this vs 19B=G reveal man unigues 2any & all
peop 2pruv self
vs 20A=wen persn study creatincanot help B convinc ~~xx~~
sum Grt Powr Bhin all it; mus also conclud here BEING
w/out equal=A BEING powful and mighty=no othr lik
Vs 20B=No 1 has excus 4 no Bliev in G & G reveal wen
persn quest bout Him, & He direct persn 2 Gospl & salv
Acts 17:24-31=giv us examp of this=(P preach Mars Hil
& spk statu 2 unknown god; mus kno ther wrath G mete
out thoz refus Bliev, acpt revelatin giv thru Js Xp)
(Illus dog chas train & wat wud do if evr caut it)
much lik dog, we chas material things; all efforts get
bigr hous, newer/betr car, mor mony, mor leisur etc, etc
But wat wil do wen catch them? Wat plac eternty wil
nu ir hav? or bigr hous? Or lots money? U C thez
things not all that import! Sur we need necestys but
no need surplus we desir 2catch. The ONE Asuranc we
shud all poses is=TO KNOW THAT U HAV ETERNL LIF & JS
SED ONLY POSIB THRU HIM=NO MAN CUMETH 2THE FATHER BUT

Why The Sunday School Is Everybody's Business

1. Christ gave to all Christians the command to teach every nation. The Sunday School gives us an opportunity to fulfill this responsibility in our own back

BY ME

There is no other way & our complete joy should I have
complete Assurance through Him
Do U know this for a certainty?
Do U have this Assurance?

Scripture: 1 John 5:13-15

We can see from this the argument that is raised about Creation versus evolution. I saw a model of this, I don't remember where, but that model conveyed to me that no sudden explosion in outer space caused all of this universe to fall into motion. To see the sun at the center and all of the planets including the earth revolving around the sun, keeping a perfect orbit and never falling from it is mind boggling. From this we can see that God has provided us with an assurance of His love for His creation because so far it has been determined that this is the only planet on which there is human life. As we look at this Scripture we can see that John is striving to impart "Two Assurances" to the people in the church. To believers.

Now what are ~~the~~ "These things" John is writing about? Left to think this through we would probably conclude that ~~it~~ John ~~xxxxxxx~~ was referring to the entire letter which he had written thus far. But this is not correct. What John had just written about God's testimony, or witness in verses 9 through 12 which we shared last week was to assure believers that in spite of everything they had heard, or been subjected to by false teachers, ~~the~~ ~~heretics seeking to lure them from the church~~, their assurance rests on ~~the~~ God's testimony, or record, or witness. We had said the word "witness" meant these things. Heretics were striving to pull the believers from the church with their false teachings and the believers were told by John to rest in God's witness of Himself. And what was the major thrust of that witness, or testimony? That Jesus Christ was indeed The Son of God. That He was God in the flesh. And then John adds a very large "Assurance" to conclude this verse. But as we did last week, we are going to look at the other verses and come back to this verse later. I believe the import of verse 13B is so great that it needs to be emphasized more fully than the other verses.

John uses an interesting word which is translated "Confidence." The word in Greek is "PARRHESIA." It means an openness, a frankness, being able to speak boldly. Perhaps the best way to describe it is to say that it means,

"Freedom of speech." John is saying that a believer can come to God in complete openness, complete frankness, with freedom of speech because we are coming to One who will listen; who will hear.

Now how is the believer to come to God in prayer?

John adds: "That, if we ask any thing according to His will, He heareth us. Now John is not saying that we must first of all know God's will before we can pray. He is saying that our prayers should be prayed as Jesus taught, "According to Thy will." We must learn to come before God asking that His will may be done, not ours. But John also wants the believer to know that "God heareth us." When we pray, we should have the faith that God is hearing our prayer and that He will answer it according to His will. That may mean that we will not get what we specifically ask for. But He will answer, and it will be according to what He wants for us.

To add further "Assurance" to what he has said, John continues in the 15th verse by saying, "And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

John is merely reinforcing what he has said in the preceding verse. The main thing for the believer to remember is that God will hear us and answer us according to His will, not ours; and we have the "freedom of speech," to speak to Him about anything we want or need. ~~But this "Assurance" which~~

~~John gives in these two verses is only possible because of a special relationship which the believer has with God, and this relationship is the main "Assurance" John wants believers to have.~~

~~To understand this we need to go back to the second part of the 13th verse.~~

A very positive example of this is found in the Old Testament as recorded in 2 Chronicles, chapter 20, verses 20 and 21. Moab had invaded the land and King Jehoshaphat ~~had~~ along with all of the people had prayed to God for deliverance. A Levite named Jahaziel was inspired by God to speak to the king and to tell Him that God would deliver Judah from Moab. Jehoshaphat, in complete faith that God had heard them and answered them spoke to the people as we read in verses 20 and 21, (read these). This is the complete "Assurance" that John is trying to impart to every believer that God not only hears, but will answer according to His will. But this "Assurance" ~~is~~ which John gives in the 14th and 15th verses of this Scripture is only possible because of a special relationship which the believer has with God. And this relationship is the main "Assurance" John wants believers to have. To understand this we need to go back to the second part of the 13th verse. John says, "That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

Who does John say are the ones who should know about this? He uses the personal pronoun "Ye," or "You," as we say. It is "You", the ones who have accepted Jesus Christ as Lord and Saviour. It is because Jesus died on the

cross that eternity has been bought and paid for each believer. The person who has this relationship with Jesus Christ should jump for JOY to know what John is seeking to impart here. Look what John says: "That ye may know, THAT YE HAVE ETERNAL LIFE." The word is "HAVE" which is present tense. That means that you don't have to wait until you die to begin eternal life. You have it now if you have come to Christ. It is yours simply because of that acceptance, that belief. And it continues on with the believer from this life to the next. But how many believers don't completely understand this and have doubts about their salvation? Better yet, how many people want to argue about ~~how~~ salvation ~~is gained?~~ and eternity? Let me ask a couple questions. I don't want you to respond by raising your hand. Just raise your hand in your own heart, in your inner self. How many of us want to hear about the ~~is~~ wonderful love of God? How many of us would rather hear about the wrath of God? Now I feel confident that most of you answered to yourself that you would rather hear of the wonderful love of God.

How many of you have heard people say or maybe have said it yourself, "It really doesn't matter what you believe, or what church you go to we are all going to the same place?" Or perhaps you have heard things similar to this. It does matter what you believe and it does matter what church you go to. If we say that there are people who are doomed to God's eternal punishment ~~xxxxxxxxxxxx~~ even though they have never heard the Gospel, there are those who think God is some sort of ogre; an uncaring, unloving God. To better understand ~~what~~ the "Assurance" John was trying to impart to believers let's look at a Scripture in which Paul is speaking of this. Let's everyone open our Bibles to the book of Romans. Come on Choir, let's get the Bibles out and turn the lights back on. Romans the first chapter. Let's look at the 18th verse, (read this).

Then in the 19th verse he says: "Because that which may be known of God is manifest in them."

In other words, there is no excuse for anyone saying he does not believe in God. All he has to do is look at himself and realize that he was wonderfully made. How did that come about? By his own efforts? Who else in the world is exactly like him? He is unique. Like a snowflake, there isn't another one like him. And Paul concludes that 19th verse by saying, "For God hath showed it unto them." God has revealed man's uniqueness to any and all people to prove Himself. Paul then continues in the 20th verse, (read this)

God has given His creation to prove first that there is a God, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

Then creation also tells us that God is a God of power and perfection; "Even His eternal power and Godhead."

When a person studies creation he cannot help but be convinced that some great power is behind all of it, but he must also conclude that there is a being without equal. A being powerful and mighty.

And then Paul concludes the verse by stating, "So that they are without excuse."

No one has an excuse for not believing in God. But God also reveals that when one questions about God, that person will be directed to God's Gospel to gain salvation.

Acts 17, verses 24 to 31 imply this. Paul was preaching on Mars Hill and speaking about the statue raised to "The unknown God." So we must be aware that there is the wrath of God and this will be meted out to all unbelievers and those who have refused to accept the revelation He has given through Jesus Christ.

(Illustration of dog chasing One o'clock train every day.)

In a town there was a dog who lived at the local train station. Each day when the One o'clock train pulled out, the dog would chase after it. One day as two men from the town watched the dog running after the train one of them remarked, "I wonder what that dog would do with the train if he ever caught it!"

Much like this dog chasing a train, believers chase through life after the material things. All efforts are made to get a newer car, a better house, more money, more furniture, more leisure and on and on. But what will we do with these things when we catch them? What place in eternity will a new car have? Or a bigger house? Or lots of money? You see, these things are not really that important. Sure we need the necessities, but we don't need all of the surplus we seek to catch. The one "Assurance" we should all possess is "To know that ye have eternal life." Jesus said this is only possible through Him. "No man cometh to the Father, but by Me." There is not other way and our complete Joy should be that complete Assurance through Him. Do you know this for a certainty? Do you have this Assurance?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday After Epiphany February 5, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Kelly Mangel, Megan Hewis, Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "King of Love My Shepherd is" Shelly
Announcements
Who's Who in the Pew
Joys

Prayer Requests
*Processional Hymn No. 238 "Jesus Shall Reign Where'er the Sun"

*Ascription

*Exhortation

*Confession (In Unison) "Almighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri
Hymn No. 443 "I Need Thee Every Hour"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "Litany"

Schubert

Doxology No. 382

Anthem: "Peace Like A River" Charles Kirby
Spiritual arrangement

Scripture: 1 John 5:16-19

Sermon: "Joint-Participation: The Test of Truth"

Closing Hymn No. 409 "Who Is on the Lord's Side?"

Benediction

Postlude

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mr. Howard McLaren in memory of his "Brother"

Fred McLaren.

Serving as Ushers today are: *Art Carney, Dan Bosko,

Dave McMillin

Elder Art Snyder will greet the Congregation at the

door this morning.

Hospitalized: Mrs. Norma Knauer, *NAME* *NAME* *NAME*

Deb Melton, Mary Lou Davis, and Ann Williams will be

visiting the Hospital this week. They will also visit

a shut-in and a non-attending person.

Mrs. Debbie Christie will have charge of the Nursery

today.

Year Books are available - please pick yours up today

in the back of the Church.

Monday - 7:00 - Pastors and Elders Meeting in Undercroft.

Monday - Hall has been rented

Tues. and Thurs. - Aerobics

Thurs. - 7:30-9:00 - Spiritual Study - There is still

room for more. *BOOKS IN OFFICE: COME & HAVE FUN.*

Coming up Feb. 18 at 6:30 - Butler Area Laymen's Dinner

at St. John's Reformed Church of Butler Township.

J. Walter Harmon has tickets.

Tues. Feb. 14 - Soup and Salad Day. Tickets are avail-

able today at \$2.50 (Child at \$1.00). See Evie.

Kennedy or Circle Chairman. We need shoe boxes

(for carry outs) and bazaar items.

The Communion schedule for Lent will consist of three

different services. Each service will be different and

will begin at 7:30 P.M. The Ash Wednesday service will

be held in the sanctuary with Altar Communion on March

7th. We will tell you about the other services closer

to the time.

The Activities Committee is still accepting your best

recipes for the Cook Book that they would like to put

out if they get enough to put in it.

Joint-Participation: The Test of Truth
 Scrip: 1 John 5:16-19
 Apos J inters hav ch mems kno wat shud kno & shud bli
 t: relat how let all this sho 4th daily livs
 1 p J strong on was TRUTH
 Ex=J's Gospl Js B4 Pilate & spk ~~xxxx~~ of truth,
 I ate ask, "Wat Is Truth?" Gud quest! Wat is truth
 as relates to the Bliever?
 (Illus butcher cheat w/one chicken)
 def duznt illus truth & honesty
 (Illus girl bite nose of brother)
 Ther Truth! No complet enjoybl 4mothr, especil bros
 but it nevertheless truth
 As lk this Scrip lk wat amt real=Test Of Truth
 vs 16=sevrل interps this vs & difficult kno exac inter
 wat J try 2giv
 Bsaic say=anyl kno suml sin,shud pray 2 G & G wil4giv
 & continu grant etern lif as long as no sin un2 deth
 Ex=4mer drunk,adict,thief etc;bin conver,acpt Xp &
 receiv clens/4givnes=Salvatin
 then go bak & do same sins Wat hapens? Lose salvatin
 lnce persn sav,G no remov salvatin fr/him;G duznt lik
 persn bakslide,sin,& not His wil,but G prom 2keep 2
 utermost & wil keep promis
 persn may actual dy Bcuz return sin=ruin livr,body,
 & bring on deth,but this not sin un2 deth J spk of
 Lk wat J say vs 16 Bgin=Brother=mean Blievr,& we 2
 pray 4 Brothers wen kno sin,& G stil giv eternty
 Lk wat J say end vs 16=2underst mus bakup 2nd chap
 vs 19=J spk antiXps & thez peop depar Bcuz nevr comp
 Blievr;by very departur fr/ch prov nevr actual Blong
 vs 22=Ask quest & identfy=He antiXp deny P & Son
 t s sin wh/J pt wh/sin un2 deth & this denial Js is
 the Xp,the Incarnat S of G
 This sevr persn fr/Him,Js Xp who is Life itself
 Thoz deny Deity Js Xp,deny He G in flesh wer 1's who
 comit Sin un2 Deth
 Apos P writ Roms 10:9-10=P say w/mouth Js The Xp
 & w/hart man Bliev this & then w/Blief of hart,
 conf of mouth man receiv salvatin
 & this is life=but conversly is deth=sp deth & this
 wat J spk of
 But J say,lk vs 12=THE life=hav it Bcuz Son=Js Xp
 vs 16b=wen J say this,he say sin is refusl 2Bliev
 acpt Js Xp as THE S of G=incarnatin,G in flesh
 & J say w/this sin no pray for it
 can pray G chang harden hart but J say ther thoz
 absolutly refus Bliev evidenc B4 ther eyes & that
 sp deth;thez peop J refer 2 & whom cal AntiXps wer
 peop deny incarn Js & yet many profes 2B Xpians

o say=they unsav,no born-agin=they sp ded 2/
 vs 17=ther) may bin sum peop in ch pres 4sep of
 sin in2) major/minor catgory
 prop who Blievr knu Xpian try 2remain fr/sin
 J lly tel=sin is sin whthr big/litl;all wrongdoing
 sin evn wen dun by Childrn of G=but not all resul det
 vs 18-19=conclud this scrip w/sevrl thots
 1) two certintys=vs 18A=tru Blievr striv liv free
 fr/sin;wil comit,but no do delib Bcuz child of G
 vs 19=mean Blievr has certinty he S of G,Bcuz relatsh
 w/Js Xp;thez things R certintys
 But J also hav 2othr certintys:
 vs 18B=persn who Child of G try keep self fr/sin,but
 by turn fr/world,Satan who wicked one canot touch
 Bcuz that persn Blong 2 God now
 vs 19=We kno we R of God=turn fr/worl 2 sp things
 turn fr/worl rul by Satan,2 sp things rul by God
 vs 19B=Entir worl apart fr/G wrap up wickednes,sin
 unritnes & worl rul by princ darknes=Satan
 But real Test of Truth wh/J plac B4 ea Blievr fnd
 Bgin vs 18=READ
 Basic & simply mean=Tru test of Truth is Conduct
 A sinfl lif is in disagrement w/lif givn by God
 (Illus Alexander Grt and disobedient soldier)
 This wat Blievr has dun
 has chang conduct fr/liv & do worldly things 2striv
 2liv 4 Js Xp
 & Blievr has chang name as well
 lnce cal name of world,cal non-Blievr & wen turn 2
 God thru Js Xp,tak on name of Xpian
 The Test Of Truth is how Blievr livs his life
 Tru Blievr striv 2liv as sin free as can,but persn
 wh perhap nomnal Xpian,perhaps nevr made comit 2 Xp,
 conducts lif in worldly manner.
 The Test Of Truth is evidenced by the life.

"Joint-Participation: The Test Of Truth"

Scripture: 1 John 5:16-19

The Apostle John was interested in having the members of the church know just what they should know and what they should believe. And then, he tried to relate to them how to let all of this show forth in their daily lives. One point John was strong on was "truth." You may recall in John's Gospel how he wrote of the trial of Jesus and an incident which happened before the Roman Governor, Pontius Pilate. Jesus had been asked by Pilate if He was a king. And Jesus had replied that He was indeed a king and to this end was He come into the world and all of this was to bear witness to the truth. And He said, "Every one who is of the truth heareth My voice." To which Pilate asked, "What is truth?" Which is a good question. What is truth as it relates to the believer?

(Illustration of butcher and cheating with one chicken)

A woman walked into a butcher shop and asked for a nice roasting chicken. the butcher only had one chicken in the showcase and he showed it to the lady and she asked him to weigh it. He put it on the scale and said, "It weighs five pounds." The lady said, "That is a nice looking chicken but I'd like one a little bigger." He put the chicken back in the showcase while she watched, and pulled the same chicken out again, placed it on the scale and pushed down so it would register more and said, "This one weighs seven pounds." To which the lady said, "Good, I'll take both of them."

There is a case which definitely doesn't illustrate truth and honesty.

(Illustration of little girl biting her brother's nose)

A little girl had just bitten her brother's nose in an argument.

He mother said to her, "It's the devil who made you mad."

"No," the girl said, "the devil does get me mad every now and again, but biting my bother's nose was all my idea."

Now there is truth, perhaps not completely enjoyable for the mother, and especially not for the brother, but nevertheless it is truth.

So as we look at this portion of Scripture we are looking at what amounts to the real "Test of Truth."

John begins by stating, "If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

Now there are several ~~waxxxxtoxxxlookxxxatxxxwhat~~ interpretations of this verse and it is difficult to know which is the exact interpretation John was trying to give. John was basically saying that if anyone who knows of someone who is sinning, that person should pray to God and God will forgive and continue to grant eternal life to the sinning person as long as it isn't "sin unto death" as John states it. ~~Waxxxxneed to understand that this verse is not speaking of the xxxunpardonable sin xxxThe unpardonable sin is that of rejecting God's Holy Spirit and the conviction the Holy Spirit may bring into a life to come to Christ~~ Let's look at a hypothetical example. Suppose a person was a drunkard, or addicted to drugs, or a thief, or ~~anyxxxother~~ involved in any other

type of ~~sinning~~ sinning. But that person has been converted, has accepted Christ and received His cleansing, His forgiveness. Salvation in other words. But then that person slips and goes back into sinning. What happens to that person? Does he lose his salvation? The answer is that once a person has salvation from God, God does not remove that salvation from him. That person may sin, backslide, but he still has God's Salvation. God doesn't like a believer to do this and is certainly isn't His will for that person, but God has promised to save him to the uttermost and He will keep that promise. Now that ~~person~~ person may actually die because of his return to his sinful life. A case in point, a drug addict returning to his habit and destroying his body; or a drunkard destroying his liver; or any number of things we could point out. That person will die, and perhaps brings on his own death sooner than it should occur. That is not the death John is speaking of here. So John is saying, "If a person sees his brother sin, or sinning, perhaps the only thing he can do is to pray to God, and if that person is a believer, which is what is his identification by the word "Brother."

And that "brother's" sin is not a sin unto death, God will hear and will grant that person eternal life as He promised."

Then ~~John adds at the end of the verse~~ look what John adds at the end of the verse: "There is a sin unto death: I do not say that he shall pray for it."

To understand this we must back up to some things that John had written prior to this. Look back to the 2nd chapter of this letter. In verse 19, look at what John says: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

John is speaking of those whom he called "Antichrists." These were people who departed because they never were complete believers. By their very departure from the church they proved that they never actually belonged. And then look at verse 22 of this 2nd chapter. John asks a question, "Who is a liar but he that denieth that Jesus is the Christ?" And then John identifies him by saying, "He is antichrist that denieth the Father and the Son." This is the sin that John is pointing out which is a sin unto death and that is, namely, the denial that Jesus is the Christ, the incarnate Son of God. This severs a person from Him, Jesus Christ who is life itself. Those who denied the Deity of Jesus Christ, who denied that He was God in the flesh, were the ones who ~~committed~~ committed the sin unto death. The Apostle Paul writing to the church in Rome writes in his letter in the 10th chapter verses 9 and 10, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Now what Paul is saying is that it is with the mouth that Jesus is THE Christ, and it is with the heart that man believes this, then with the belief of the heart and with the confession by mouth man receives salvation. And this is life and conversely to not confess with the mouth that Jesus is the Christ, and to not believe it in the heart leads to death, spiritual death and this then becomes the sin unto death that John is speaking of. Going back again to what John said earlier in this chapter, look at the 12th verse. John states, "He that hath the Son hath, (and we said that in the original Greek the definite article "the" is there), and so it reads, "He that hath THE Son hath life; and he that hath not the Son of God hath not THE life."

So when John closes verse 16 with the words, "There is a sin unto death," he is saying that this sin is the refusal to believe in and accept Jesus Christ as THE Son of God, as the Incarnation, or God in the flesh. And with this sin, John says, "I do not say that he shall pray for it." You can pray that God will change a hardened heart, but John is saying that there are those who absolutely refuse to believe the evidence before their eyes and there is no use praying for this person because he has doomed himself to spiritual death. These people John was referring to and whom he called antichrists, were people who denied the incarnation of Jesus and yet many of them were professing themselves to be Christians. John is saying that they are unsaved, not born-again and were spiritually dead.

Next John deals with sin in general by stating in verse 17, "All unrighteousness is sin: and there is a sin not unto death." There may have been some people in the church who were pressing for a separation of sins into minor or major categories. The people being believers knew that a Christian was to try to remain away from sin. But John is merely telling them that a sin is a sin whether it is cheating someone out of money or killing someone. All wrongdoing is sin, even when it is done by children of God, but not all sin results in death.

John now concludes this portion of Scripture with several thoughts in the 18th and 19th verses. He states: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness."

John first of all gives two certainties in these verses. First, he says, "We know that whosoever is born of God sinneth not." The true believer strives to live his life free from sin. He will commit sin, but he doesn't deliberately do it, because he is a child of God.

Then John states in the 19th verse, "And we know that we are of God." This means that the believer has that certainty that he is a son of God because of his relationship with Jesus Christ. These things are certainties.

But John also has two other certainties here and he points out in the 18th verse, "He that is begotten of God keepeth himself, and that wicked one toucheth him not."

A person who is a child of God tries to keep himself from sin, but by the very fact that he has turned from the world, Satan, who is the wicked one spoken of here by John, cannot touch him. In other words once a person comes to be a child of God, he has come into a spiritual life from the worldly life, he has left the realm which is ruled by Satan and has entered the realm which is ruled by God. And this is what John is saying in the end of the 19th verse. He says, "And we know that we are of God," meaning that the believers are all children of God, and he concludes his remarks by adding, "And the whole world lieth in wickedness." The entire world apart from God is wrapped up in wickedness, sin, unrighteousness. And the world is ruled by the prince of this world and that is Satan.

But the real test of the truth which John places before each believer is found in the beginning of the 18th verse. It is there that John says, "We know that whosoever is born of God sinneth not." Basically and simply this means that the true "Test Of The Truth," is conduct. A sinful life is in disagreement with the life given by God.

(Illustration of Alexander the Great and a disobedient soldier)

~~When Alexander the Great was at his peak of power he fought many battles his troops fought many battles throughout the entire world but he had in his army a young soldier who was~~

Several centuries before Christ, Alexander the Great came out of Macedonia and Greece to conquer the Mediterranean world. On one of his campaigns, Alexander received a message that one of his soldiers was continuously and deliberately misbehaving, and this was shedding a bad light on the character of all the Greek troops. Alexander sent for the soldier to be brought to his tent. When he was ushered into the tent Alexander asked him, "What do you have to say for yourself soldier?" The young man replied "Nothing Sir!" Alexander then told him of the charges which had been brought against him and then he asked, "What is your name soldier?" The young man standing before him at rigid attention answered, "Alexander Sir!" At this Alexander jumped to his feet and in anger asked, "What is your name?" And the ~~fox~~ now frightened soldier answered again, "Alexander Sir!" To this Alexander answered, "Soldier, either change your conduct, or change your name!"

This is what the believer has done. He has changed his conduct from living and doing the worldly things, to striving to live for Jesus Christ. And the believer has changed his name as well. Where once he was called by the name of the world, and was a non-believer, when he turns to God through Jesus Christ, he takes the name of Christian. The Test Of Truth is how the believer lives his life. The true believer strives to live as sin free as he can, but the person who is only a nominal Christian, or perhaps never has made the commitment to Christ conducts his life in a worldly manner. The Test Of Truth is evidenced in the life.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixth Sunday After Epiphany February 12, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Kelly Mangel, Megan Hewis, Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Largo" Handel
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 240 "Fairest Lord Jesus"
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you
have been faithful in your promise to deliver us from
the guilt of our sins, and make us acceptable to you
and your kingdom. But too often I have not been faithful
in following my promise to obey your will, and I have not
loved my neighbors and enemies. I humbly ask forgiveness
Lord. In Jesus' name. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 458 "Take My Life, and Let It Be Consecrated"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Largo Expressivo" Chopin
Doxology No. 382
Anthem 435 "The Savior Is Waiting"
Scripture: 1 John 5:20-21
Sermon: "Joint-Participation: Conclusions"

*Closing Hymn No. 235 "Jesus Is Lord of All"
Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Margaret McClymonds to the "Glory of God"
Serving as Ushers today are *Dutch Bowser, Barb Vargo,
Jean Pflugh, Diane Hollefreund
Mr. & Mrs. George Pflugh will greet the Congregation
at the door this morning.
Hospitalized: William Winters, Hugh Pyle, Mrs. May Dutter,
Pam Tait and Diane Hollefreund will be visiting the
Hospital this week, plus a non-attend person and
a shut-in.
Elaine Wogan will be in Nursery this Sunday.
Year Books are available - please pick yours up in the
Narthex of the Church today.
Tuesday - Soup and Salad Day - Feb. 14, Treat your
sweetheart to vegetable soup on Valentines Day.
Come for lunch or dinner. See Evie Kennedy today for
tickets or get them at the door. Help is needed Mon-
morning in the kitchen. Children's tickets are
available at \$1.00
Thurs. - Feb. 16 at 6:30. Butler Area Laymen's
Dinner at St. John's Reformed Church of Butler Twp.
J. Walter Harmon has tickets.
Recipes are still being accepted for the Cook Book
Please let the ladies on the Activities Committee
know if you will be turning in any recipes for this
Cook Book.
Thurs. - Aerobics in Rehoboth Hall.
The attendance was 144 on Sunday, with 6 Visitors.
Don't forget to bring your bazaar items in on Monday
evening.
The Spiritual Study has grown to over 30 now. There
are still 4 study books left if you would like to be
in this class. + + + + +
A Faithful Church Membership Requires: That I attend
its services regularly, contribute to its support and
that I make daily supplication for it in my prayers.
That I give the best I have to it, not of gifts and se
ice only, but also of love and personal helpfulness.

Scripture: 1 John 5:20-21

lcarnal rul 4pub spk,nevr remark & now in conclusin,
unles U go2 conclud very brief time
all kno/herd spkrs sed=Now concl & continu long time
(Illus long wind spk & gavel thro at him)
Br 2relat wat Apos J hav say thez vss,mus spk of
conclusins from very Bgin;so In Conclusin let lk vs20
vs 20A=this reitratin wat J say thruout lettr
if recal, sed J fite fals teachrs/teaching tak place
erly ch & thez peop wer teach/pr hersys
Ex=Js only human B & giv powr by G 4 erthly life
J want readr/hearer 2kno Js was Xp,Aoint of G & he,
John,walk/talk/liv w/Js & knu he tel truth
thruout lettr J use lword ovr/ovr,can U pik out?
KNOW=Gr=GINOSKO & sed=rich word in mean & meant,
2comprehend,recogniz,underst,cum 2kno
But truest,richest interp=Knowledge thru experience
so wat J ment thruout was Blievr had cum 2knowl bout
Js thru exper,but also analys evrth kno of Him
Know is use extensively thruout lettr
Let's lk=vs 13(expl),vs 15,vs 18,vs 19, & vs 20
We kno Js is cum=no doubt bout it,G cam in2 worl in
persn Js Xp & Blievr need 2kno this joy
lif no longer w/out mean 4thoz who R in Js Xp,
" has purp & Blievr"knows" G fulfil plan redeem
mankind thru Js Xp
vs 20B=Jus wat is this underst?Js Xp givn 2Blievr??
Gr=DIANOIA=inteligenc,thot,mind,mentl perceptin
means=knowledg gain thru exper of kno Js Xp was G in
Flesh,the incarnatin also giv mentl perceptin 2
urderst complet wat mean
Hevr can now kno thru Js all sin 4givn & Blievr
bin sp born agin,is child of G,& has prom etern lif
All this know 2Blievr & J add=VS 20C
Who is the HIM J spk of here????
if read on in vs discovr anser=Vs 20D=J spk of GOD
The knowledg that Js came in flesh,as S of G,giv us
an underst,mentl perceptin we may kno G who is true
True means,He God is trustworthy,G no play jokes &
has provid all sed wud,& we rest this truth,or
trustworthines in Js Xp.
Vs 20E=agin J say G complet trustworthy & it thru
His fulfillment of plan thru Js Xp,all that cum 2
Him hav eternal life;a lif Byon this,nevr spe fr/G
vs 21=In Conclusin & here J use endear term use many
times=My Blaved,thoz who specil 2me
vs 21B=confus statement since last statement he write
KEEP YOUSELVES FROM IDOLS=wat strang way 2end

As usual J had specil reasn write this
It in Eph J write lettrs & it in Eph
one of 7wondrs of worl exist=Temple of Diana
magnif structur had lrg substructur 2suport Bcuz
swamp
& 2day tol lrg rectangle & it swamp agin
(Very appropriat considr wat templ was & how used)
3) Bius distinctins templ had wh/prompt J writ words
Templ use 4imoral rites;templ prostitutes & worship
comit imoral acts w/them
Philos Heraclitus cal Weeping Philosopher Bcuz nevr
kno 2smile
claim reasn no smil Bcuz inhabs Eph fit only 2B drow
& how cud anyl smil in face such vile uncleanes?
Naturally,4any Xpian 2hav contac w/templ was 2B part of
this imoralty,uncleanes
Temple had the right of asylum
any criminal reach templ safe cud no B touch
As result,templ haunt of crimnals & naturly unsafe
place 2associate with
So 2hav contac w/templ of Diana was 2B asociate with
dregs of society,the low lifes
Temple was centr 4sale of shrines,statues godes Diana
May recal P attack Bcuz endangr silvr merchant busnes
by his preaching
statues,along w/charms,amulets sold templ supos 2
bring gud luk & ward off evil spirits for wearer
So can C why J say=Keep Yourselves From Idols
Anyl who Xpian has no need 4gud luk charms,rab feet,
astro 4casts,peop lik Jean Dixon etc.
Anything,Absolutely,anything wh/can or cud B an idol,
musB dun away w/for the Blievr
T' only thing need 4 all of lif is GOD
So in Conclusin lnce agin,mus sumup J's lettr
Ther many things wh/talk & covr as lk bk vs by vs
Basic J try impres ea Blievr knowledg rest G's fel-
ship & sumthin all shar 2gethr, or Jointly
But,underly note all this wh/spk 2Blievr & plac upon
him burdn of his Xpianity
(Illus Eliza Doolittle in My Fair Lady)
this perhaps ovr simplify wat J say 2 ea Blievr
If U profes Js Xp is Ur L & Sav & U kno He has 4giv
Ur sins,& U kno G has reserv plac eternty 4U,
Then way 2do sumthin bout it is 2 SHOW HIM, NOW!
It is mor than lip servic;it living servic by words,
& actins;So at long last=IN CONCLUSIN,Bgin 2liv 4 Js
Xp & let us SHOW it by our Joint-Participation i:
all that G has dun 4us.

"Joint-Participation: Conclusions"

Scripture: 1 John 5:20-21

One of the cardinal rules of public speaking is to never make the remark, "And now in conclusion," unless you are actually going to conclude in a very brief time. We have all known or heard speakers who have said, "And now in conclusion," who then continued on for an extremely long period of time.

(Illustration of long winded speaker and gavel thrown at him)

There was a speaker who was known for saying he would only speak for a certain length of time, but always exceeded that time by quite a few minutes. He was invited to speak at a certain gathering with the provision that he would only talk for 20 minutes, no more. When he had talked for 20 minutes he kept right on going. He talked for 30 minutes, 40, 50, 60 minutes. The chairman was getting angrier by the minute. When he had reached the hour and a half mark the chairman decided to throw the gavel at him to get his attention. So he threw it as hard as he could but his aim was bad and the gavel sailed out into the audience and hit a bald headed man in the second row. As the man passed out from the blow he ~~was~~ hollered in a loud voice, "Hit me again - I'm still hearing."

But in order to relate what the Apostle John has to say we must speak of "Conclusions" from the very beginning. So in "Conclusion" let us look at the 20th verse. John says, "And we know that the Son of God is come." This is a reiteration of what John has tried to say throughout this letter. If you recall, we have said several times that John was fighting the false teachers, and false teaching that was taking place in the early church. These people were teaching and preaching heresies and chief among them was that Jesus was only another human being given special powers by God for His earthly life. But John wants his listeners and readers to know that Jesus was The Christ; that He was The Anointed One of God; and that He lived and walked ~~among~~ with Jesus and knew what he was telling was the truth. Throughout this letter John has used a certain word over and over again. Have you picked it out in this verse? It is the word "Know." In Greek we had said this word was "GINOSKO". ~~and it is the truest for it means~~ ~~*Knowledge through experience*~~ This word is a very rich word in its meaning. It meant, "to comprehend, recognize, understand, come to know." But in its truest and richest ~~meaning~~ interpretation it meant, "Knowledge through experience." And so what John meant throughout this letter was that the believer had come to this "knowledge" about Jesus through experience but also from analysing everything that was known of Him. The word "know" is used extensively throughout this letter. But just look at what John says is "known" of God and Jesus Christ in several verses of this 5th chapter. Look at verse 13, "That ye may know that ye have eternal life," this is the promise of eternity through Jesus Christ. Verse 15, "If we know that He, (God), hear us whatsoever we ask, we know that we have the petitions we desired of Him." God hears and will answer and we can know this.

Verse 18, "We know that whosoever is born of God sinneth not." The believer is aware that he is to keep from sin, he knows this and seeks to avoid it. Verse 19, "And we know that we are of God." The believer ~~ix~~ has turned to the spiritual things and turned his back on the ~~things~~ worldly life and the believer belongs to God.

And then verse 20, "And we know that the Son of God is come." There is no doubt about this! God came to the world in the person of Jesus Christ and the believer needs to know ~~that~~ this ~~makes~~ joy. Life is no longer without meaning for those who are in Christ Jesus. Life has purpose and the believer "Knows" that God fulfilled His plan to redeem mankind through Jesus Christ. But John wants to add to this knowledge and he says, "And hath given us an understanding." And just what is this understanding that Jesus Christ has given to believers? The Greek word for understanding is "DIANOIA" and it means, "Intelligence, thought, mind, mental perception." This means that the "knowledge gained through the experience of knowing that Jesus Christ was God in the flesh, the incarnation also gives us the mental perception to understand completely what this means. The believer can now know that through Jesus Christ all sin is forgiven and that believer has been spiritually born again, is a child of God, and has the promise of eternal life with the Father. All of this is known to the believer and John adds, "That we may know Him that is true." Who is the "Him" John speaks of here? If we read on in this verse we discover that answer, "And we are in Him that is true, even in His Son Jesus Christ." John is speaking of God here. The knowledge that Jesus came in the flesh, as the Son of God, gives us an understanding, a mental perception that we may know God who is true. And true means that He, God, is trustworthy, that God does not play jokes and has provided all that He said He would and we rest in this truth, or trustworthiness in Jesus Christ.

And then John ends this verse with the words, "This is the true God, and eternal life." Again, John is saying that God is completely trustworthy and it is through His fulfillment of His plan through Jesus Christ, all that come to Him have eternal life. A life beyond this in which the believer will never be separated from God.

So in Conclusion, John says in verse 21, "Little children, keep yourselves from idols. Amen."

Here he uses that endearing term he used many times in this letter. It is "Little children, my beloved, those who are special to me." But his concluding statement is rather confusing especially because it is the very last thing which he writes. He states, "Keep yourselves from idols." What a strange way to end his letter. But as usual John had a specific reason for writing this. It was in Ephesus that John wrote his letters and it was in

Ephesus that one of the great wonders of the ancient world and that was the Temple of Diana. This large magnificent structure was unique because it had a large substructure under it to support it, because it was built on swampy ground. Today we are told that the only thing remaining is a large rectangular area which is pointed out as the site of the temple and it is once again nothing but a swamp. Very appropriately too considering what the temple was and how it was used.

There are three dubious distinctions the temple had which is probably what prompted John to write these closing words.

The first was that the temple was used for immoral rites. There were temple prostitutes and the worshipers committed their immoral acts with them.

A philosopher named Heraclitus was called the weeping philosopher because he had never been known to smile. He claimed the reason he never smiled was because the inhabitants of Ephesus were fit only to be drowned and how could anyone smile in the face of such vile uncleanness. So naturally, for any Christian to have contact with the temple was to be a part of this immorality and uncleanness.

The second ~~xxxxxx~~ distinction the temple had was that it had the right of asylum. Any criminal who could reach the temple of Diana was safe and could not be touched. As a result, the temple was the haunt of criminals and naturally, it was an unsafe place to associate with. So to have contact with the temple of Diana was to be associated with the dregs of society, the low lifes.

The third distinction was that the temple was the center for the sale of shrines and statues to the goddess Diana. You may recall that Paul was attacked in Ephesus because he was endangering the silver merchants business by his preaching. The statues along with the charms and amulets which were sold in the temple were supposed to bring good luck and to ward off all sorts of evil from the wearer or user.

So then we can see why John says, "Keep yourselves from idols." Anyone who is a Christian has no need for good luck charms, rabbits feet, astrological forecasts, people like Jean Dixon and so on. Anything, absolutely anything which can or could be an idol must be done away with for the believer.

The only ~~plaxe~~ thing we need for all of life is God.

So in "Conclusion" once again, we need to sum up John's letter. There are many things which we have talked about and covered as we have looked at this book verse by verse. Basically, John was trying to impress upon each believer the knowledge that he rests in God's fellowship and it is something we all share together, or "Jointly." But there is an underlying note to all of this which speaks to the believer and places upon him the burden of his Christianity.

(Illustration of words of Eliza, in My Fair Lady)

In the Broadway musical, "My Fair Lady," Eliza Doolittle is being courted by Freddie who professes his love for her. But Eliza cries out in frustration:

Words! Words! I'm so sick of words!
Don't talk of stars
Burning above,
If you're in love,
Show me!

Don't talk of love lasting through time.
Make me no undying vow
Show me now!

This perhaps in oversimplified form is what John is saying to each believer. If you profess that Jesus Christ is your Lord and SAViour; and you know that He has forgiven your~~x~~ sins; and you know that God has reserved a place in eternity for you; the way to do something about it, is to "Show Him, Now! It is more than just lip serv~~ice~~ide. It is living service by words and actions. So at long last, "In Conclusion," begin to live for Jesus Christ and let us show it by our "Joint-Participation" in all that God has for us.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania /
Seventh Sunday After Epiphany February 19, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
David Andrews, and Sally Vensel - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Cavatina" Raff
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 545 "Love Your Kingdom, Lord"
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you
have been faithful in your promise to deliver us from
the guilt of our sins, and make us acceptable to you
and your kingdom. But too often I have not been
faithful in following my promise to obey your will, and
I have not loved my neighbors and enemies. I humbly ask
forgiveness Lord. In Jesus' name. Amen."
*Kyrrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 466 "What a Friend We Have in Jesus"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Christ, My Heart's Delight" Bach
Doxology No. 382
Anthem: No. 430 "Reach Out to Jesus"
Scripture: 2 John 1-3
Sermon: "Christian Truth: Prologue"

Closing Hymn No. 619 "I Love to Tell the Story"
Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Ann Williams in memory of "Loved Ones"
Serving as Ushers today are: *Rob Vinroe, Robert
Dellen, Randy Dellen and Brian Kennedy.
Mr. & Mrs. Carl Vinroe will greet the Congregation and
Visitors at the door this morning. *ST. MARCARET*
Hospitalized: Mrs. May Dutter, Mr. Gottlob Kradel,
Mrs. Zoa Morrison. Mrs. Judy Bowser. *DOROTHY NICHOLAS*
Bruce Fencil and Lloyd Link will be visiting the
Hospital this week plus a shut-in and a non-attending
person.
Year Books are available in the Narthex - please pick
yours up today.
Monday - Volleyball in Rehoboth Hall (Spang women)
Tues. and Thurs. - Aerobics in Rehoboth Hall.
Thurs. - 7:30 - 9 - Spiritual Study Group in Undercroft.
There will be a CookBook - however, we still need
other articles(recipes) for in it. Please get them
in now to the committee.
A New Ushers list is now being made up - If you would
like to help with the Men's Ushering (once a month) -
Please let Art Carney, Chr. of Ushering Committee know
now of let Bea Tait know in the office.
Nursery will be provided today
The Daily Bread booklets are in the Narthex.
Coming up March 7, The Women In the Church will have
another special day of fellowship. We will meet in
Rehoboth Hall at 10:00 to make tray favors for Greenville
Home. At noon we will hold a salad luncheon. Bring
a small salad, scissors, yourself and join in the fun.
Bring in your old nylons and scraps of yarn so we will
deliver what we have when we take the tray favors to
Greenville.
The attendance last Sunday was 156 with 9 Visitors.
Sheets are available for Easter Eggs - See Dick Mangel
today for extra copies.

"Christian Truth: Prologue"

Scripture: 2 John 1-3

Wm Shakesp=The Tempest=wrot:Wat is Past is Prologue"
me =wat gonby,dun/ovr merly Bgin,start wat yet 2cum
As in unravl threds wat cal=2nd J,Bgin apreciate
truth that statment
J papyrus sheet=8x10(typwrit papr)& on 1 thez
letr siz 2nd J cud B writn
this letr only 13vss,yet amaz much writ fr/dif angles
Quests=who writ;why writ;wen;writ;real mean of it????
rathr go in2 theoris,sufic 2say:J author,same as
wrot Gospl,1st,3rd J & Rev
Jn las surviv Discip & now old man;2theoriz,try dispr
author,date,reason writ etc is 2B part prob J wrot bou
Thez 2letrs wrot unBlief,fals teach/teachrs,doctrine
As examn letr lets lk directin guid of G want us hav
Why did G inspir J 2writ? Why motivat J writ,wat
were real meanings things he said???
lets arm selv sersch 4 truth as lk+Xpian Truth:Prolog
vs 1=The Elder=Gr=PREBYTEROS=older,Elder
in sens aply J 2old age/othr sens persn hold office
in locl ch of auth & leadership
Neithr thez term aply J's ocasin 4writ
1st=J aged,no need remind peop of it
2nd=eldship in locl ch & no exten Byon bounds th/ch
No eld evr ordain lcong,& abl serv othr cong
3rd=J respec ldr/man,thots opins hily valu Bcuz Js
wat sed cary wait any cong & so J say=I JN WHO HAD
PERSONL RELATSHIP W/JS SAY THIS & then continu=====
vs 1B=here agin 2posibiltys
first=J actual writ woman & her children:J met widow
° childrn,gro luv dearly,& so this Xpian luv letr
2nd=J writ Xpian Ch & do so veil/hidn manr so no
caus membs harm wen persecutin aris futur
So hide mean Bhin wat appear luv letr,help Xpians
but kept mean fr/thoz oppos 2 Ch
This 2nd mos logicl anser & 1 wh no rais 100 quests
Intrest Bhin theory of widow=Gr=Elect & mean Chosn 1
Lady=KURIA=fem of KURIOS wh/mean=Lord,Master
KURIA=name 4Martha & mean=MISTRESS
evident J's writs,morl teach hav no Mistres
If womn name Martha why wud cal=Chosen One????
Why her abuv all othrs?
Wud 1 woman w/in Xpian Ch be THE Chosen One????
Anser obvius,J writ 2 Xpian Ch,Bcuz Ch alway refer
2 in femnin sens=She is Bride of Xp,
mo specif=THE Ch=Chosen One by G ~~xxxx~~ 2B His
rep on erth til Js cum 2claim His Bride

& childrn J refr 2 R indiv membe of Ch
so tak interp J writ Xpian Ch nex writ
vs 1C=Wat J try say here?=Combin luv & truth
he say rdrs,thoz hear letr R in truth & mean they
re a ultimat truth wh/Js Xp as Mess=G's anoint One
He G incarnat=G in flesh & Bcuz they knw truth bout
Him R recipis G's luv in comunity of faith-wh/Ch
in Jh lern of & liv in luv & say this,J pt out unique
relatship shareby Ch peop as opos wat hertics hav
Thoz teach falsly no hav truth & no share truth/luv
which truth bring 4th
vs 2=J furthr expl wat Ch has offr Blievr
w/in Ch Blievr had cum 2kno truth=& th who Js was
ea lthem luv truth they receiv & kno th/specil
2sho specilnes J say=Dweleth in us=Gr+Dwelleth=MENO
Means=2remain,2stay in;oft use Gospl spk 1 as liv as
gest in home of anothr
4 Xpian truth in harts lik welcom gest wil stay w/us
for all time & eternity=Nevr lv us=We G's thru Xp 4ev
vs 3=J end prolog,wh/end saltatin
J no giv saltatin lik Paul & Peter who usul say=
Grace & Peace be with You.
Insted his greet in form of kno=Grac,Mercy,Peace
J mak it promis & not wish,& this prom ours if re-
main G's truth & luv
(Illus orphan boy fed by soldier)
sum strang way boy got idea G gav things 2 thoz needy
This tru reflectin of G & part of wat J say
He try say G gav Grace thru Js Xp=it G's gift
Show Mercy=& no need to do so
Through thez things He giv peace,His peace to all
Blievrs
gave,G gives & we can experienc thru His Truth
and Love

"Christian Truth: Prologue"

Scripture: 2 John 1-3

In his play entitled "The Tempest," William Shakespeare wrote the classic line, "What is past is prologue." He meant that what has gone by, what is done and over with is merely the beginning, or the start of what is yet to come. As we begin to unravel the threads of what is called "Second John," we can begin to appreciate the truth of that statement. A standard papyrus sheet measured 8 by 10 inches. On one of these sheets, a letter the size of 2nd ~~index~~ John could be written. This letter, 2nd John contains only 13 verses, yet it is amazing how much has been written about this letter from many different angles. The authorship of it is conjectured, as well as to whom it was written; why it was written; the time of its writing; and the real meaning of what was written. But rather than go into all the theories surrounding the letter, suffice it to say that the author was the Apostle John, the same author of the Gospel of John, 1st and 3rd John as well, and the book of Revelation. John was the last surviving Disciple and was now an old man. To theorize about this letter and try to disprove the author, the date, the reason for writing, and all other arguments, seems to me to be a part of the problem which John writes and speaks about in ~~this~~ both 2nd and 3rd John. In these two short letters, John writes about unbelief, false teaching and teachers, and error in doctrine. So as we examine this 2nd ~~letter~~ letter let us look at it from the direction of the guidance God wants us to have from it. The question we must ask is "Why did God inspire John to write this letter?" And we must also ask that of the 3rd letter when we come to it. Just why did God motivate John to write? What were the real meanings of the things he said? So armed with the intent of searching for truth, let us look at these betinning verses, Or as we have entitled this series, "Christian Truth," of which verses 1 through 3 are the Prologue. John begins by saying, "The elder." The word John uses in the Greek is "PRESBYTEROS" which means, "older," or "elder." Now in one sense it applied to John because of his advanced age. But in the other sense of the term, "elder," it applied to a person who held an office in the local church of authority and leadership. But neither of these terms actually applies to John's occasion for writing. First, John was aged and everyone knew that and so he had no need to remind them of it. Second, his eldership in a local congregation did not extend beyond the boundaries of that congregation. No elder is ever ordained in one congregation and is able to administer that office in another congregation. It was just as true in the church of John's day as it is today. So then there is a third and more plausible answer to what John is striving to impart to his readers and hearers. That explanation is that John was a highly respected man, whose thoughts and opinions were highly valued because of his association with Jesus. So what he said

carried weight whether it was in his own individual congregation of which he was a member, but also in neighboring congregations as well. So John is saying, "I John, who ~~was~~ had a personal relationship with Jesus, say this," and then he continues. "Unto the elect lady and her children," verse 1B.

Here again we are faced with two possibilities. The first is that John was actually writing to a woman and her children. There is some conjecture that John had met a widow with children and had grown to love her very dearly. There are those who have said that this 2nd letter is nothing more than a Christian love letter.

The second theory is that John was writing to the Christian church and he was doing it in a veiled or hidden manner so as not to cause the members harm when persecution would arise in the future. So therefore, hiding the true meaning behind what appears to be a mere love letter helped the Christians but kept the meaning from those opposed to the Church. Now this is the most logical answer and one which doesn't raise hundreds of other questions with it. But it is interesting to follow briefly the reasoning behind the other theory of a widow that John is writing a love letter to. In the Greek of this text the word "Elect" actually means, "the chosen one." The word "lady" is "KURIA" which is the feminine form of "KURIOS" which means "Lord, or Master." In the feminine form "KURIA" ~~means~~ is the name for MARTHA, and the meaning of the name Martha is, "Mistress." Now it is evident from John's moral teachings and writings that he didn't have a mistress. And if this woman named Martha is the one to whom he is writing, why would he call her "the chosen one?" Why her above all others? Would one woman within the Christian Church be ~~the~~ THE chosen one? The answers appear rather obvious that John was writing to the Christian Church. The Church is always referred to in the feminine sense because "SHE" is the Bride of Christ. But more specifically "She", the Church is "The Chosen One" by God to be His representative on earth until Jesus comes to claim His bride.

~~So taking the interpretation that John is writing to the Christian Church, his true feelings come forth in what he next writes. "Whom I love in the truth; and not only I, but also all they that have known the truth."~~

And the "children" John refers to in this letter are the individual members of the Church.

So taking the interpretation that John is writing to the Christian Church his true feelings come forth in what he next writes. "Whom I love in the truth; and not only I, but also all they that have known the truth." Now just what was John trying to say here? He combines love and truth. He is saying that his readers or those who may hear this letter read, are in the truth. He means by this that they have reached the ultimate truth which is the knowledge of Jesus Christ as the Messiah, God's anointed One. That He

was God incarnate, God in the flesh and that because they know this Truth ~~about~~ about Him, they ~~have~~ are the recipients of God's love in the community of faith. Which of course is the Church. It is in the Church that we learn of and live in love. In saying this, John is pointing out that this is the unique relationship they share in as opposed to what the heretics have. Those who were teaching falsely didn't have this truth and not having the truth they also didn't have and share in the love which the truth brings forth. And so to further explain what the Church has to offer the believer, John says in verse 2, "For the truth's sake, which dwelleth in us, and shall be with us for ever." Within the Church the believers had come to know the truth, which as we said was who Jesus was. He is saying that each one of them loved the truth they had received and knowing this was something special for ~~then~~ each of them in their lives. To impart the specialness of this knowledge they had, John uses the ~~word~~ phrase, "Dwelleth in us." The Greek word used for "dwelleth" is "MENO" and it means "to remain, or to stay in." It is often used in the Gospels to speak of one living as a guest in the home of another. So for the Christian, the truth is a welcome guest in his heart. And John says, this truth is in our hearts like a welcome guest that will stay with us for all time and eternity. It will never leave us. We are God's through Christ, forever.

In verse 3, John ends this Prologue which is the end of his salutation with the words, "Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." John is not giving a greeting like Paul and Peter usually gave which simply said, "Grace and peace be with you." Instead, his greeting is in the form ~~that~~ of knowing this Grace, Mercy and Peace will be with the believer. ~~and that~~ John makes it a promise, not a wish. This promise is ours if we remain in God's truth and love.

(Illustration of soldier in World War II and buying some food for an orphan)
After the close of World War II, one of the saddest sights to be seen was the orphans in the war torn cities trying to survive as best they could. In London an American soldier told of driving a jeep through streets where everything was a shambles. The buildings were all gutted and blown apart. Here and there were little stores and buildings which had somehow survived. As he turned a corner he came to a small restaurant. A small boy in tattered clothes had his nose pressed against the glass, intently watching the cook inside making breakfast. ~~He said~~ The soldier stopped his jeep, walked up to the boy and asked, "Son, would you like something to eat?" The boy startled said, "Yes, I would!" The soldier went inside and got an order of ham and eggs for the boy and walked back outside to where the boy was and handed him the plate. He said, "Here you are son, I hope you enjoy it!" But as he started to walk away he felt a tug on his coat. He looked ~~back~~ down at the boy and the boy asked, "Mr..... Are you God?"

In some strange way, the boy had gotten the idea that God gave things to

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Eighth Sunday After Epiphany February 26, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
David Andrews, and Sally Vensel - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "A Winter Sketch" Price
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 338 "We Sing the Greatness of Our God"
*Ascription
*Exhortation
*Confession (In Unison) "Our Father, we confess before
you that our lives are not what they should be. We
do undesired sin, and we permit temptations to overcome
us. But we know there is forgiveness with you when we
do confess. So as we humbly seek forgiveness, we ask
for new strength to lead a more Godly life, for we pray
in the Master's name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 439 "Sweet Hour of Prayer"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
PPastor: Let us Pray
Prayer
Offering
Offertory "Poem" Fibich
Doxology No. 382
Anthem: "Peace! Be Still" Palmer
Scripture: 2 John 4-6
mon: "Christian Truth" Practiced"

Closing Hymn No. 455 "I Am Thine, O Lord"
Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Roy Pflugh in loving memory of her "Husband"
Serving as Ushers today are: Richard Mangel, Don
Kingsley, Gary Penar and Edward Walker.
Mr. & Mrs. Edward Walker will greet the Congregation
and Visitors at the door this morning.
Hospitalized: Mrs. Judy Bowser, Mrs. Morrison,
MR. HARVEY CAMPBELL
Mrs. O. H. Nicholas died and the funeral was yesterday.
Dan Bosko, Carl Vinroe and Art Carney will be visiting
the Hospital this week.
Our thanks to Rick Vinroe for serving as Sound man
every Sunday.
Easter Egg Forms are still available. The Congregation
can place their orders with anyone who has a form
or with Ginny Mangel.
World Day of Prayer - March 2 - Salvation Army
Next Sunday After Church we will have someone in to
give a refresher first aid and the use of our oxygen
tanks. All Ushers men and women and the Council are
expected to attend. Anyone who is interested in this
project - please let Bea know today so that arrangements
can be made. We will also have light refreshments and
coffee during this hour of fellowship right after the
Service next Sunday. All heads of each Ushering Group
is expected to call everyone on the list.
The Ash Wednesday Service will be in the Sanctuary.
Holy Communion will be given at the Altar.
Coming up March 7, The Women in the Church will have
another special day of fellowship. We will meet in
Rehoboth Hall at 10:00 to make tray favors for
Greenville Home. At noon we will hold a salad luncheon.
Bring a small salad, scissors, yourself and join in
the fun. Bring in your old nylons and scraps of yarn
so we will deliver what we have when we take the tray
favors to Greenville.
The attendance last Sunday was 154 with 15 Visitors
Year Books are in the Narthex.

"Christian Truth: Practiced"
Scripture: 2 John 4-6

(Illus girl visit aunt, dime & dollar)
Certain we R aware parents expect children act cert way
that purp teach them, but many time no do that
Now if U pictur erly Ch as B sumwat lik gro child,
p hap can appreciat wat tak plac within it
Jn only surviv Dis bin bout estab Ch Eph wher write
membr cong also & so lik luv Fathr lk ovr children,
J Bgun find they no act lik shud
Sumtin tween 65-70 J mov fr Jer 2 Eph w/Mary-explain
70 Templ destroy; J writ 85-95 & 95 exil Patmos=Rev.
As time mov on J Bgan 2C others teach/presch wat
absolutly contrary 2fundys of faith
Saw thruout 1st letr how fot agin thoz who wud under-
mine, or seek destroy truth Ch wh was & is Js Xp
so 2nd letr actual continuatin 1st letr, but tol dif
vs 4=J say herd bout certin peop w/in Ch
May recal Bgan letr adres=Elect Lady+we sed was Ch
But also adres letr=Lady's children as well & so ment
wen spk children=individ membs of Xpian Ch
But not all news actins membs Ch welcum news
" J receiv sum news wh encourag & J fnd self in
positin lik cert woman in cong:
(Illus poor woman, blankets & Hallelujah)
This situatin J fnd self in: not hapy w/much turn of
events of erly Ch
but ther wer sum positiv sines wh/cud wax eloquent
bout & he did
vs 4A=talk bout thoz liv/act as shud in Ch
Notic=I fnd Of Thy Children= actual OF THY duznt mean
all them=only mean sum & this Gr construct this een
E. tho many, many wer no liv Xpian lif as taut sum
were & howevr many were enuf 2 mak J rejoice
vs 4B=Jn say thez peop conduc livs acord G's Word &
acord as Xpian shudv
vs 5=For J comandment spk of mattr extrem import
Lk how Bgin vs=Beseech=Gr=EROTAO=2ask, request, beg,
entreat, beseech
Ince agin this reques, ask, beg, beseech is of Lady
This pt Bcum evident if this luv letr as sum say,
& J writ very dear widow frend, wud he be beg that
"They love one another?"
Wudnt stan 2reasn if luv letr, J wud insted acknowld,
ther luv 4ea othr & not ask 4 that luv?
Ident, Lady spok of here is CH & CH herd comand
2luv lnothr from beginning
& wher was Bgining? = Wen Js spok as minster on
erth.

2/
J recod in Gospl that Js sed it
Thet was Bgin, Bcuz that comand dif fr wat B practic
by Organiz religin Js day=Scrib, Pharsees, Jews
it was Ey 4 Ey, Tooth 4 Tooth, do B4 dun 2 U
Js sed=luv insted hate, do gud 2others, turn othr cheek
But J say this no nu comand & he rite Bcuz comand
but/preach aprox 60 yrs in Ch at this time
vs 6=J cum bak complet brkdn this comandment
Ince agin original Gr def articl prom 1st part vs
Shud read= & This Is THE luv
w/THE in vs, Bcum specil luv apart fr all othrs
& wat is specil luv?=That we walk aftr His comands
Whos comands?=Comands of Js who sed=luv enemiez etc
& then J refr bak 2 the begin, to start thez teach as
cum fr One & only Fr Peace, One demonstrat complet
luv 4mank by sacrific self 4them
Here is Xpian Truth, but it Truth wh Practiced
Truth that is lived
Truth that is seen by all & helps othrs 2identfy
wat Xpianity all bout
(Illus B Sunday & 1man=Fite on Corner wher U are)
He may no hav corect titl, but that jus wat Xpian is
2B about
J advocat fite the fite wherevr U hapn 2B
& that fite involv sho luv we comand 2hav 4ea
othr & 4world
Xpian Truth that is Practiced wilB evidenc by LUV

"Christian Truth: Practiced"

Scripture: 2 John 4-6

(Illustration little girl visitin her aunt and choice of dime or dollar)
A little girl was visitng her aunt and was told by the aunt that she had a gift for her. She placed a dime and a dollar bill on the table and said, "You may take your choice." The little girl looked at the money for a while and then she said, "Mother always taught me to take the smaller, so I'll take this," and she reached for the dime. Then she added, "And just so I don't lose the dime, I'll wrap it up in this ~~green paper~~ piece of green paper."

I am certain that we are all aware that parents expect their children to act in a certain way. That is the purpose of teaching them. But many times the child does not act in the expected manner. Now if you will picture the early Church as being somewhat like a growing child, perhaps we can appreciate what was taking place within it. John, the only surviving disciple had been about the work of establishing the church in Ephesus where he was writing this letter. He not only was working at seeing that the church was properly established, but he was a member of one of the congregations in Ephesus. So like a loving father, looking over his young children, John had begun to find that the children were not always acting in the manner they had been taught. Sometime between 65 and 70 A.D. John moved from Jerusalem to Ephesus. In 70 A.D. the Temple was destroyed as Jesus had predicted and John had moved before that took place. He had been given the responsibility to taking care of Mary, Jesus' earthly mother and so she moved to Ephesus with him. This second letter was written sometime between 85 and 95 A.D. Around ~~85~~ the year 95 John was exiled to the island of Patmos where he wrote the book of Revelation. So as the one who was looked up to and could be considered an authority on what the church should be, John had the task of seeking to keep the church clean and pure.

But as time moved on John began to see that others within the church were teaching and preaching things which were absolutely contrary to the fundamentals of the faith. We saw throughout the 1st letter of John how he fought against and attacked those who would undermine, or seek to destroy the truth of the Church which was and is Jesus Christ. So this 2nd letter is actually a continuation of that 1st letter but written and told in a different way. So it is that we read in the 4th verse that John remarks:

"I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father."

John is saying that he has heard about certain people within the church.

You may recall that he began his letter by addressing it to "the elect lady," and we identified that lady as being the "Church." But he also addressed his letter to the "lady's children" as well. So this meant that when he speaks of children he is speaking of the individual members of the Christian Church.

Not all of the news of the ~~new~~ actions of the members of the church was welcome news. But John had received some news which was encouraging to him. John found himself in the position like a certain very poor woman in a certain congregation.

(Illustration of poor woman and blankets given to her)

In a certain congregation there was a very poor woman. The congregation was rather formal and stiff. This woman had the habit of shouting "Hallelujah" whenever something in the service happened which she approved of. Unfortunately, this disturbed the church officials. So the elders came to her with ~~the proposition~~ a proposition and said to her, "If you will not disturb the peace of our church service by shouting 'Hallelujah', we will give you two large, warm blankets."

Since she was very poor and needed the blankets she agreed. But the following Sunday she was able to restrain herself up to the sermon. And when the Pastor began to preach, out came a loud "Hallelujah." Two of the elders seated near her, gave her a stern look. Then for a few minutes she was quiet, but another truth that needed punctuation came forth and she had all to do to keep quiet, but she did. Another five minutes went by and then the preacher said something that thrilled her soul and she stood up and said, "Blankets or no blankets, praise the Lord and Hallelujah."

This is the situation John found himself in. He was not happy with much of the turn of events of the early Church. But there were some positive signs which he could wax enthusiastic about and he did. So he says, "I rejoiced greatly" about those who are living and acting as they should in the church. Notice that it says "I found of thy children" and actually the term "Of thy" doesn't mean all of the members. It only means some of the members and this is the Greek construction of this sentence. Even though there were many, many members who were not living the Christian life as taught, some of them were and that sum of ~~how many~~ however many there were was enough to make John rejoice. And when he states "as we have received a commandment from the Father," John is saying that these people were conducting their lives according to God's Word. They were conducting their lives as a Christian should. Then John explains himself further by stating: "And now I beseech thee lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another."

For John the commandment he is speaking of is a matter of extreme importance. Look at how he begins this verse! He uses the word "beseech" which is ~~EROTAO~~ in Greek. This word means, "to ask, request, entreat, beg, beseech." And once again this request, or asking, or begging and beseeching is of the "Lady." Now at this point it becomes somewhat evident that if this is a love letter as some suggest that John was writing to a very dear widow friend would he be begging that they "love one another?" Wouldn't it stand to reason that if this were a love letter, John would instead be acknowledging their love for each other and not asking for that love? The "Lady" spoken of here is the Church. And the Church had heard the commandment to love one another from the very beginning. And where was the very beginning? When

Jesus spoke it as He was ministering on earth. John recorded it in his Gospel that Jesus said it. That was the beginning, because that commandment was different from what was being practiced by the organized religion of Jesus' day as evidenced by the Scribes and the Pharisees and the Jews. It was an eye for an eye, dog eat dog, do unto others as they did unto you. But Jesus spoke of love instead of hate; doing good even when evil is done against you. A new concept indeed. But John says here it is not a new commandment that he is giving to the church and he is ~~right~~ right, because the commandment was taught and preached for a pproximately 60 years in the church at this time.

And now John comes back to the complete breakdown of this commandment as he states in verse 6: "And this is love, that we walk after His commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it."

Now once again in the original Greek the definite article is prominent in the first part of this verse. It should read, "And this is THE love." With "THE" in the verse it becomes a special love apart from all others. And what is this special love? It is "that we walk after His commandments." Whose commandments are we to walk in? The commandments of Jesus who said, "Love your enemies, turn the other cheek, etc." And John refers ~~again~~ once again back "to the beginning," to the start of these teachings as they came from the One and only Prince of peace, the One who demonstrated His love for all mankind by His sacrifice for them. Here is "Christian Truth," but it is truth which is "Practiced;" truth that is lived; truth that is seen by all and helps others to identify what Christianity is all about.

(Illustration of Billy Sunday and man singing, "Fight on the corner where you are")

Billy Sunday was an evangelist whose ministry ended in 1935 at his death. He was preaching in Cleveland and each night at the services there was a man who sat in the front row and who seemed to enter into the service with a great deal of enthusiasm. Especially, did he enter into the singing. He was there every night for a week. ~~At the close of the service~~ One Hymn that was sung each night was one which was very popular then and it was entitled, ~~"Fight On The Corner Where You Are"~~ "Brighten The Corner Where You Are." On the last night ~~of the~~ at the close of the service, Billy Sunday was determined to speak to this enthusiastic man. He walked up to him and asked him why he didn't respond to the invitation. The man who was Italian and spoke broken english said he came for the singing. Mr Sunday asked him what was so special about the singing. And the man answered he liked the song they sang night after night. Mr. Sunday asked him what song that was. The man said, "Fight On The Corner Where You Are." And then he added, I like a good fight!"

He may not have had the correct title, but that is just what a Christian is to be about. John was advocating, fighting the fight wherever you happen to be. And that fight involves showing the love we are commanded to have for each other, and for the world. Christian Truth that is Practiced, will be evidenced by love.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Last Sunday before Lent March 4, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Sally Vensel, Kelly Mangel - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Arioso" Handel
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 29 "Sing them over again to me"
*Ascription
*Exhortation
*Confession (In Unison) "O God, you know how we are exposed
to the world's temptations, but you also know that we
would like to be righteous. Grant us the strength to
follow our Master down the road of discipleship, even
though we know we shall surely meet the cross at the
end of that road. Forgive us for all sin that prevents
us from following Him rightly, through the same Jesus
Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 467 "Take Thou Our Minds, Dear Lord"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Berceuse" Iljinsky
Doxology No. 392
Anthem: "There is Power in the Blood"
Scripture: 2 John 7-11

Sermon: "Christian Truth: Protected"
Closing Hymn No. 92 "The Solid Rock"
Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Richard Mangel in memory of "Uncle" Jimmy Stewart.
Serving as Ushers today are: *Art Carney, Dan Bosko,
Martin Henry and Dave McMillin.
Elder and Mrs. Mike Nazaruk will greet the congregation
at the door this morning.
Hospitalized: Mrs. Zoa Morrison, Mrs. Ethel Campbell - *Hm*
and Mr. Harvey Campbell.
Nursery will be provided today by Tracy Johnston.
Bob Dellen and Dick Mangel will be visiting the
Hospital this week - Plus a shut-in and a non-attending
person.
Right after the Church Service today - Refresher course
in First-Aid and use of oxygen tanks. Reservations
have been made and a light lunch will be provided.
A reminder to return the Easter Egg Forms by next Sunday.
Get out there and really get them signed up this week
and return to Ginny next Sunday.
Monday - Basketball and Volleyball - Rehoboth Hall -
has been rented.
Monday - 7:00 - Property Committee meeting with Contrac-
tor.
Tues. - 7 - Aerobics; Thurs. 6-8 Aerobics
Wed. 10:00 A.M. - Women's Fellowship (all women of the
Church) will have a special day of fellowship - 10:00.
Bring a small salad, scissors, and course f,
Wed. - 7:30 P.M. - Ash Wednesday Service and Holy
Communion at the Altar.
Wed. - Right after the Service - Council Meeting -
Thurs. - 6:45 - Activities Committee meeting here
in the Undercroft.
Constitution By-Laws Revision Committee meeting here
at the Church (Undercroft) at 7:00 P.M. *MARCH 19*
Material is being collected for the second Gazette
for Church School - See Brian Hollefreund, Julie Vargo,
and Amy Vargo - or the Supt. - Peg Nazaruk.

"Christian Truth: Protected"
Scripture: 2 John 7-11

und ly all J writ 2nd letr is knowledg wat now tak
plac w/in Ch; evident bin contac many mems congs Eph
prob travl thruout city & discovr gdd/bad news
(Illus sports car, grnd canyon=49 miles to gallon)
gü news=stgrth, truth exist in most of cong
bad news=thoz cum midst preach/teach fals docts, thing
contrary 2 truth of Xpianity
Itinerant, travl misnarys mov Ch 2 Ch-Hous Ch 2 Hous C
shar teach, then mov 2 nex comunity or city
Ea cong hav peop study, lern, comis & go out shar truth
& this respec lik Apos P, but sum thez pr/teach contr
to faith & espous heresy
they teach name of Xp docts subversiv of Xpian fait
& it thez peop J spk, teach agin this portin 2nd letr
vs 7A=PLANOS=Gr=deceivrs=a Dceivr, mislead, lead 2error
it use contex wandr vagbond, tramp, imposter=fals teach
leading othrs into heresy
J say-many thez impostrs, vagbond, tramos hav wandered
into their worl, into their sphere things, & wat do???
Vs 7B=deny very basic elment Xpian faith & that is=
Js Xp is G Incarnate=was G, & G tuk on human form 2
fulfil plan redemptin for mankind
Confes=GR=HOMOLOGEO=2agree w/suml else, 2say same thin
th deceivrs cud not say was that Js mor than mortl
man=He was GOD
Vs 7C=oldr eng trans read A & An-orig Gr mor definit
& hav def articl=THE=(NIV & NASB hav The)
w/THE in vs identify thoz who R not Xpian
that identy is persn deny Incarnatin, or Divinty Js
X- is one who will lead many astray & that persn is
1 antiXp J spok 1st letr
This only begin wat J say on subj, & wil C latr Scri
vs 8A=wat R thoz things Blievrs wrot? J giv advic lk
2ther live wat work 2gethr 4 & thoz things were:
fundys of faith; 2present Js Xp as Incarn G, Sav of wor
& up 2ea Blievr mak sur not only stan fundys that
foundatin, but insur all Blievrs jus as firm planted
vs 8B=J no imply los salvatin, that no posibl
say=by no keep faith as shud; by not B faithfl work
4 lord & 4furthr His Ch can & wil lose rewards
Blievrs wil ldayxxxxx stan E4 G & wilB judg by Him
But judg 4 Blievr not same as unBlievr
UnBlievr=judg 4 Sin, no acpt Js Xp as I & Sav & wilB
d...h eternly 2 Hell
Blievr=stan E4 G & B givn rewards, or hav rewards takr
fr Bcuz wat did/didnot do 4 Js Xp & Ch
Heb 6:10-12=elaborate this=(Explain verses)

Th tel G wil rewar thoz hav labor 4 Him vinyard of 2/
world & authr Heb urg/coax readrs not 2B lazy in
Xpir walk, but imitate Blievrs labor E4, Bcuz all
thez peop wil receiv rewar G has 4 them
Intrest note J keep bld case idntfy thoz w/in
framework Ch who not Xpians
vs 9A=Notic Transgres=&means go Byon limit tru doctri
Vs 9A+B=persn duz no Bliev Js was G Incarn, go Byon
limit this doct & that persn not only duznt kno Js
Xp as I, but no hav G as Fathr eithr
2B chil G, persn mus acpt Js Xp as I & Sav & only posib
wen persn Bliev Js Xp G in flesh, cum 2erth sav mank
& so J giv both neg/pos aspec th as C end vs===
vs 9C=Now hav sed this J add vs 10+===
Vs 10=Wat J say=persn mus idnt thoz cum in2 midst as
2wher they stand
cults natin gro rapid pace & unfortunat atrac Xpians
& pul from Ch of Js Xp
(Illus Theodore Epp from Tests Of Life, page 111)
Wen we confr by thez peop on street, or cum pound door
conf w/quest=Wat do U Bliev bout Js Xp??
ther anser giv way-if say=He grt man, nothr proph, etc
J say=Do not receiv them into your house=dont invit i:
word imply=keep out indiv felship Blievrs=home/church
2invit in & make welcum is same as invit Satan sit
at table with us
Sum say=UnXpian do this & contrary wat Js wud hav do
Granted=sound unXpian, but musB careful how handl or
we R danger watr dwn faith & let them giv substitute
for Xp and Christianity
U may no B awar of it, but posib we ministr 2 Buddhist
not 2distant past=Di we chang wat preach?
t persn herd Gospl Js Xp w/out comp or apology
But we didnt giv equal time hear/listn Buddhism did we
Ther danger Bliev, no matt'r wat we Bliev as sum say,
"Just so we Bliev in God"=Js sed=Evn devils Bliev tha
J say=No receiv, neithr bid God speed & danger=non Xpia
can B so Bguil, persuasiv cud caus Blievr acpt ther
Beliefs & turn from the truth of Xpianity
Vs 11=this how J sum up this portin Scrip
We can underst wat J say, they no read books, papers
We can read bout J Witnes, Morms, Moslems, etc & de-
term they not Xpian, but fals teachers/Blievrs
J's day they cum town seek lodg Blievrs hous, only 2
pr/teach contrary docts & pul fr/Ch & Js Xp
I want we kno who Bliev, wat Bliev, & why Bliev it
(Illus chapel & We Preach Christ)
J want rdrs 2kno in whom Bliev, & on wat tuk stand
We R his modern rdrs & impertiv we kno who R fals &
thoz seek 2lead us astray

This why mus kno fundys of faith wh/root & grnd in
Js Xp alone

All othr cults, Isms, & religins R fals & foreign 2
Xp

We mus tak our stand on Jesus Christ
We mus preach Him, teach Him, Know Him, and accept
Him as the Saviour crucify personly 4 ea of us
Only this way can we stan agin the Dceivrs & the
antiXps this world has to offer.

"Christian Truth: Protected"

Scripture: 2 John 7-11

Underlying all that John is writing in his second letter is his knowledge of what is now taking place within the Church. He has evidently been in contact with many of the members not only of his local congregation but with members of the many congregations scattered throughout the city of Ephesus. ~~in~~ John had probably taken the opportunity to travel throughout the city and in his visits has discovered that there are some very good signs of the strength and truth of the those congregations. But he is hearing of those who have come into their midst who are preaching and teaching false doctrines or things which are absolutely contrary to the truth of Christianity. It had become a common practice for itinerant or traveling missionaries to move from church to church, or as it were house church to house church. They shared their teachings and then moved on to the next community or city. Each congregation had people who studied and learned all about Christianity, its beliefs and doctrines, and then these men were commissioned to go and to share these truths with other congregations, often in far off cities. In this respect they were very much like the Apostle Paul. But the problem had now arisen within the church in Ephesus that many of these so called, "Teachers" and "preachers" were not teaching the truth, but instead, were preaching and teaching that which was contrary to the faith. They were espousing heresy. ~~and it is not the people that are speaking against this portion of the faith. They were teaching in the name of Christ, doctrines which were subversive of the Christian faith. These are the people John is speaking and teaching against in this portion of his second letter.~~ We begin reading at this 7th verse: "For many deceivers are entered into the world,"

The word for deceivers is "PLANOS" and it is one who is a deceiver, a misleading, or leading into error. It is used in the context here of one who is a wandering vagabond, a tramp, an imposter, and thus a false teacher leading others into heresies. So John is saying that many of these imposters, vagabonds, tramps, ~~wanderers~~ have wandered into their world. In other words their own little sphere of things. And what are they doing?

John says, "Who confess not that Jesus Christ is come in the flesh." They are denying the very basic element of the Christian faith and that is the belief that Jesus Christ was God incarnate. He was God, and God took on the form of a flesh and blood human being to ~~fulfill~~ fulfill His plan for mankind. The word used for "Confess" is, "HOMOLOGEO" and it means, "to agree with someone else, to say the same thing." The thing these deceivers could not say along with the others within the Church, was that Jesus was more than a mere mortal. That He was God.

The older English translations we read "this is A deceiver and AN antichrist." In the original Greek it is more definite and has the definite article THE. In many of the newer translations such as the New International Version and the New American Standard Version the definite article is found in this verse. With the use of the word THE in that verse it becomes an identity of those that are not Christian. ~~When the people representing the earth which are following him more and more in every nation approach you, the way to tell if they are THE deceiver, and THE antichrist, is to ask them, "What do you believe about Jesus Christ?" If all they can say of him is that he was another prophet, or even good man~~ That identity is that the person who denies the Incarnation, or the Divinity of Jesus Christ, is THE one who will lead many astray and that person is THE antichrist of whom John spoke and wrote in his first letter. This is only the beginning of what John has to say on this subject and will add to it later on in our Scripture for this morning.

Now he gives the advice, "Look to yourselves, that we lose not those things which we have wrought."

What are those things which the believers had wrought? John was giving the advice of looking to their lives at what they had worked together for.

Those things they had worked together for were the fundamentals of the faith. To present Jesus Christ as the Incarnate God, the Saviour of the world. And it was up to each believer to make sure that he was not only standing on those fundamentals, that foundation, but to insure that all believers were just as firmly planted on ~~then~~ that foundation. And John further cautions: "But that we receive a full reward."

John was not implying that we could or would lose our salvation. That is not possible. But he was saying that by not keeping the faith as we should, by not being faithful to working for the Lord and the furthering of His Church, we can and will lose rewards. The believer will one day stand before God and be judged by Him. But not the same judgement as that of the unbeliever. The unbeliever will be judged on his unwillingness to accept Jesus Christ as Lord and Saviour and for this will be damned eternally in hell. But the believer will stand before God and be given rewards, or have rewards taken from him because of what he did or did not do for Jesus Christ and His Church. The author of Hebrews elaborates on this a little more fully as we read in Hebrews 10:10-12, (read this). (Explain this as well). This ~~xxx~~ tells that God will reward those who have labored for Him in the vineyard of the world. And the author of Hebrews is urging and coaxing his readers not to be lazy in his Christian walk, but to imitate those believers who have labored before them, for all such people will receive the rewards God has for them.

It is interesting to note how John keeps building his case to identify those within the framework of the Church who are not Christian. Notice how he words this in the 9th verse: ~~Whosoever~~ "Whosoever transgresseth." John uses the word "transgresseth" which means in this context to go beyond the limits of true doctrine. So he says, "Whosoever transegresseth ~~the~~ and abideth not in the doctrine of Christ, hath not God." The person who does not believe that Jesus was God incarnate, goes beyond the limits of this doctrine and that person not only doesn't know Jesus Christ as Lord, but ~~that~~ does not have God as his father either. To be a child of God, a person must accept Jesus Christ as Lord and Saviour and this is only possible when a person believes that Jesus Christ is God in the flesh, come to earth to save mankind. And so John gives both the negative and the positive aspect of this as we see his ending of this verse. "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Having thus said this, John now adds in verse 10, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

What John is saying is that a person must identify those who come into our midst as to where they stand. The cults in our nation are growing at a very rapid pace. And unfortunately they are attracting Christians and pulling them from the Church of Jesus Christ.

(Illustration of Theodore Epp from Tests of Life, studies in John's letters) (page 111)

"From II John the Christian can learn what his attitude toward false teachers should be. Possibly at no other time in the history of the Church have there been so many religious leaders pretending to follow the Scriptures. In reality, they are mortal enemies of the Bible and of Christ."

When we are confronted by these people on the street, or they come pounding on our doors, we need to confront them with the question, "What do you believe about Jesus Christ?" Their answer will soon give them away. If they say, "He was a great man," or "He was another prophet," or something along these lines, John says, do not receive them into your house. Don't invite them in. The wording here also implies that we keep them out of the individual fellowship of believers. To invite them in and make them welcome is the same as inviting Satan to sit at table with us. Now there are those who say this is un-Christian and contrary to what Jesus would have us do. Granted, it sounds un-Christian. But we must be careful how we handle this or we are in danger of watering down our faith and letting them give us a substitute for Christ and Christianity. You may not be aware of it, but there is a good possibility that we ministered to a Buddhist in the not too recent past. And since many, or most of you were not aware of it, it is obvious that we didn't change what we were preaching or teaching did we? That person heard the Gospel of Jesus Christ without compromise and without

apology. But we didn't give equal time to listen or hear what a Buddhist believes, did we? There is a danger in striving to believe that it doesn't matter what we believe, just so we believe in some kind of God. ~~xx~~ This is actually what John is saying when he says, "Receive him not into your house neither bid him God speed." The danger is that the non-Christian, the unbeliever can be so beguiling, so persuasive that their explanations of their beliefs causes us to come to accept those beliefs at the expense of losing what is the actual truth. This is how John sums up this portion of Scripture as we read from the 11th verse, "For he that biddeth him God speed is partaker of his evil deeds."

We can understand John's thinking about this because they didn't have the printed page as we do today. We can read about the Jehovah's Witnesses and the Mormons, the Buddhists and Moslems and so on and determine that they are not Christian, but are false teachers and false believers. In John's day people such as this could come into a town and seek lodging in a believers house only to preach and teach contrary doctrines and pull them away from the Church and Jesus Christ. It is important that we know who we believe, what we believe and why we believe it.

(Illustration of chapel in English village & arch with "We preach Christ Crucified")

There is a story that in an English village there was a chapel which had inscribed ~~xxxxxxxxxxxx~~ in stone on the arch at the entrance, "We Preach Christ Crucified." For years godly men preached there and they presented a crucified Saviour as the only means of salvation. But as the generation of godly preachers passed, a generation arose that considered the cross and its message antiquated and repulsive. They began to preach salvation by Christ's example rather than by His blood. They did not see the necessity of His sacrifice. But as the years went by, ivy had started to grow up the side of the arch and soon it covered the last word in the inscription so that it was now hidden from view. Now the inscription read, "We Preach Christ," and so they did, but not Christ crucified. Then the church decided that its messages need not be confined just to Christ and the Bible. So the preachers began to give discourses on social issues, politics, philosophy, and whatever else happened to spark interest. The ivy continued to grow across the arch and now covered the next to last word of the inscription. Then the inscription simply read, "We Preach." And this is all they did, but it was not the message of Jesus Christ unto salvation.

John wanted his readers to know in whom they believed and on what they took their stand. We are his modern day readers and it is imperative that we know those who are false and those who seek to lead us astray. This is why we need to know the fundamentals of the ~~fixth~~ Christian faith which is rooted and grounded in Jesus Christ alone. And all other cults, and "isms" and religions are false and foreign to Christ. We must take our stand on Jesus Christ. We must preach Him, teach Him, know Him, and accept Him as the Saviour crucified personally for each of us. And only in this way can we stand against the deceivers and the antichrists this world has to offer.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday in Lent March 11, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Sally Vensel, Kelly Mangel - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Passiontide" Higgins

*Processional Hymn 6 "This is My Father's World"

*Ascription

*Exhortation

*Prayer of Confession (In Unison) O God, you know how we are exposed to the world's temptations, but you also know that we would like to be righteous. Grant us the strength to follow our Master down the road of discipleship, even though we know we shall surely meet the cross at the end of that road. Forgive us for all sin that prevents us from following Him rightly, through the same Jesus Christ our Lord. Amen."

*Kyrie

*Assurance of Pardon

*Flag Ceremony

Pledge of Allegiance

Hymn 695 - My Country 'Tis of Thee

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "Theme from Finlandia" Siebelius

*Doxology

Anthem 677 "They'll Know We Are Christians"

Scripture: 2 John 12-13

Sermon: "Christian Truth: Postscript"

*Hymn 16 "Tell Me the Old, Old Story"

*Benediction

*Postlude

The Lovely Flowers on the Altar have been placed by Girl Scout Troop 451 from McQuiston School.
Serving as Ushers today are: *Alta Kradel, Jean Pflugh, Joan Campbell and Dutch Bolam.
Martin Henry will greet the Congregation this morning as well as our Visitors.

Hospitalized: Mrs. Zoa Morrison, Mr. Harvey Campbell, Valjean Nicholas - McGee Women's Hosp.

Paul Campbell and Art Snyder will be visiting the Hospital this week. They will also be visiting a shut-in and a non-attending person.

Monday - Rehoboth Hall is rented

Monday - Zilurs meeting and Pastor

Tuesday and Thurs. - Aerobics - Hall is Rented

Thurs. - Mary Martha Circle Meeting here at the Church. Art Carney would like to thank everyone who showed up for the First Aid program. He would like to thank Bea and the Women that helped with the Lunch.

ALL EASTER EGG FORMS ARE DUE INTO GINNY TODAY. IF YOU DO NOT HAVE YOUR ORDER, CALL GINNY BY 4:00 WITH TOTAL EGGS SOLD IN EACH KIND.

Monday (March 19) - 7:00 - Constitution & By-Laws Revision Committee.

Material is being collected for the second Gazette for Church School - See Brian Hollefreund, Julie Vargo and Amy Vargo - or the Supt. of Ch. School - Peg Nazaruk.

Renee Brown will be in the Nursery this morning.

The Attendance last Sunday was 168 with 13 Visitors.

The Love Loaves are available in the Narthex of the Church. Please pick them up this morning, only if you want to use one for its intended use.

My Flag

"I feel quite safe and have no fear
Where'er my country's flag waves near,
Because I know its colors stand
For right and truth on sea and land.

"I wave it proudly, shout and cheer
My country's flag, so dear, so dear
And to its red and white and blue
I promise ever to be true."

"Christian Truth: Ptscrip"

Scripture: 2 John 12-13

(Illus parents, mtn in Europe, & ptscrip of letr)
 Of prse this no luv postscrip, but expres writr feels
 We R lk postscrip fr/man cal=Apostl of Luv
 both lettrs hav red, study, & seen evid J's luv shine
 & is evid evn tho probs Ch & J writ of thoz
 J had deep, deep luv 4 Sav Js Xp & only way cud trans
 th/luv, try 2tel wat need kno of Him & how Xpian Ch
 mus oprate 2B truly Xpian
 J comunicat th/wel lst letr, & dun so this letr
 Now cum clos & sumup w/wat cal=Ptscrip of Xpian Trutl
 vs 12A=J tel peop watevr cong letr mayB red in, in Eph
 ther many, many, mor th want 2 tel them
 He end Gospl chap 21, vs 25=READ THIS
 wen compar writ U can C simlarty J's thinking
 in Gospl spk ther noB enuf spac really record sed/did
 & 2nd letr asur Ch many, many, mor th wud lik writ/sha:
 vs 12B=sevr1 reasns J no wish writ furthr
 One=J abl circulat among congs & no C need 2comit
 evrthing 2 writing
 canB cert J nevr dream day wen 2M yrs latr, peop
 read & lk at his writings
 J lik all Apostl think Js cum Bak short period of time
 Two=had 2do w/wat writing entail
 papyrus=8X10, reeds crushed, pres 2gethr til dry
 & difficult 2 write on
 pen=made split reeds
 ink=soot & watr thickened w/gum
 So U C writ wasnt easy th 2do
 Real Reason=J acutly awar letr had 2B writ extrem car
 in read sumthin always dangr misinterp & writn word
 n. cum out lik spokn word
 J mos likly nu wat hapn apostl P in minstry & especil
 writ 2 Ch in Corinth
 P writ ther & wat wrot held contemp & agin P himself
 made remark bout phys statur & looks in genl
 (Discription Paul from Acts Paul And Thecla)
 Read 2 Cor 10:8-11=READ THIS SCRIP
 Now J kno this & no want tak chanc B misunderstud
 by wat wrote, so chos 4go writ in favr fac/fac confro
 J also knu 5min=hart 2 hart talk compl opn, candid wud
 no B misunderstud
 Face 2 Face=Gr=Mouth to Mouth=spk intimacy requir
 persnl appearanc 2peop 2gethr 4 clearest meaning
 Vs 12 end=Joy MayB ful=spk fulfil wh/cum 2Believr as
 gr 2gethr luv & understanding in Church
 Vs 13=This clos letr

As sed Egin letr, J no writ ispecil womn whom luv as2/
 sum supos
 Insted, writ 2 Ch & identfy Ch as Elect lady
 th⁴ way, membs cu maintain anonymity & no suffr per-
 se tin 4 ther faith
 So wat tak plac here J writ 2specif cong & send
 f. etings fr/cong in wh/he membr
 Wt. actul read= THE MEMBERS OF CH JS XP GREET U
 (Illus oldcrag doll & litl girls favrite)
 This sumwat lik Ch
 No matttr who we R, or wat we hav, or wat we do
 Js Xp luvs us ea the same
 He gav J mesag 2giv 2peop of Ch includ U & Me
 J wrot of that luv & wat shud mean 2us & do 2us
 He tol story tru mean of faith
 But he cam 2plac wher Bliev bettr spk hart/hart
 than 2writ of that faith
 & so it is w/us
 We R face to face with our Saviour Js Xp
 He is seek us hart to hart
 Wat do we luv best?
 Is it things this life?
 Or is it things of His Church?
 His people?
 Our fellow believers?
 Is it ultmatly the Sav who Bcam torn & bled 4 us?

"Christian Truth: Postscript"

Scripture: 2 John 12-13

(Illustration of parents on trip and write to college son, "Wish you were here")

A man and his wife took a European vacation. They had raised three children and the youngest was a senior in college. They had had the usual problems raising their children but the son who was now in college had caused them all sorts of anguish. On their tour they visited ~~xxxxxx~~ climbed a historic mountain and were told by the tour guide that some parents in earlier times sacrificed their children by throwing them over the edge. That night the mother wrote a letter to her college son telling him of their travels. "She wrote, "Today we visited some historic places. One of them is a famous mountain which has quite a bit of history connected to it. While we were there I was thinking of you." Then she signed it, but added a postscript, "Wish you were here."

Now of course that wasn't a typical loving postscript, but expressed the writers feelings. We are looking at a Postscript from a man who was called, "The Apostle of love." In both of the two letters we have read and studied we have seen the evidence of John's love shining forth even from those passages which spoke of problems within the Christian Church. John had a deep, very deep love for His Lord and Saviour Jesus Christ and the only way he could transmit this love to others was to try to tell them what they needed to know of Him and how the Christian Church must operate to be truly Christian. John communicated this very well in his first letter and he has done ~~xxx~~ so in this very brief second letter. But now he comes to the close of this letter and he sums it up with what we can appropriately call, "Postscript" of "Christian Truth."

So we read in the 12th verse, "Having many things to write unto you," 12A. John is telling the people in whatever congregation this letter may be read in, in the city of Ephesus, that there are many, many, more things he wanted to tell them. John ended his Gospel ~~with these words~~ with verse 25 of chapter 21 with these words, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

Now when you compare the writing you can see the similarity of John's thinking. In his Gospel he speaks of there not being enough space to really record all that Jesus said and did. Then in his 2nd letter he wants to assure the church that there are so many, many, more things he would like to write and share with the members of the Church.

But then John adds one reason why he will not write, or add more to this letter as we learn from the remainder of this verse. He says, "I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full."

There are several reasons for John not wishing to write further. One of them had to do with the fact that John was able to circulate among the

congregations and probably didn't see the need to commit everything to writing. We can be certain that John never dreamed that one day, some 2000 years later people would be looking at his writings. John, like all of the Apostles believed that the Second Coming of Jesus Christ was going to take place in a relative short period of time.

Another reason why John didn't see the necessity of writing had to do with the problem that writing entailed. ~~What was written~~ The writing took place on papyrus which was made of reeds beaten to a pulp and placed layer upon layer until dry. These papyrus were about 8 by 10, much like a sheet of typewriter paper. They were difficult to write on and not only that, but the pen and ink were problems as well. Pens were made of split reeds. Ink was made of soot and water which was thickened with gum. So you can see that it ~~wasn't the easiest thing to do~~ writing wasn't the easiest thing to do. But the real reason why John didn't want to write had to do with another difficulty of writing. John was acutely aware that writing a letter had to be done with extreme care due to the fact that the written word doesn't always come out like the spoken word. In reading something there is always the danger of misinterpretation. John was most likely aware of what had happened to the Apostle Paul in his ministry, especially his ministry to the church at Corinth. Paul had written to the church there and what he had written was held in contempt as well as the members holding contempt against Paul himself. They had made remarks about his physical stature which was not too great. Paul was not tall and stately in his bearing. From the accounts we have of his physical stature he was rather short, and not an imposing figure of a man. ~~From a second century book entitled, "The Acts Of Paul and Thecla we read this description of Paul, "A man of little stature, thin-haired upon the head, crooked in the legs, of good state of body, with eyebrows meeting, and with nose somewhat hooked, full of grace, for sometimes he appeared like a man and sometimes he had the face of an angel."~~

So it is we read in Paul's second letter to the Corinthian church, chapter 10, verses 8 through 11, of Paul's defense of himself and his authority in the church, (read this).

Now John knowing of this wanted to take no chances of being misunderstood by what he wrote, and so he chose to forego writing in favor of a face to face confrontation. But John also knew that a five minute, heart to heart talk can be completely open and candid and would not be misunderstood. The phrase in this verse, "Face to face," literally is found in the Greek as "Mouth to mouth." It speaks of an intimacy that requires a personal appearance of two people together for the clearest meaning.

The end of this verse, "That our joy may be full," speaks of the fulfillment which comes to believers as they grow together in love and under-

standing in the church.

And now John cloese this letter with the words, "The children of thy elect sister greet thee. Amen."

As we said at the very beginning of this letter, John was not writing to one special woman whom he loved as some supposed. But instead, he was writing to the Church, identifying the Church as the Elect Lady. In this way, the members could maintain a sense of anonymity and not suffer persecution for their faith. So what ~~xxxxxxxingxxxx~~ is taking place here is that John is writing to a specific congregation and he sends greetings from the congregation in which he is a member. It would actually read, "The members of the Church of Jesus Christ greet you." Amen. and special (Illustration of old rag doll as the little girl's favorite) event,

A father told of how almost each Christmas his little girl had gotten some new dolls. She was now ten years old and he wondered just which one was her favorite. She had dolls that talked and walked, were able to drink and wink, cry, sigh, burp, slurp, wet itself, and get diaper rash. So he asked her to show him her favorite of all of them. To his surprise she trotted out an old rag doll she had gotten for her third birthday. To her the rag doll was the only real one, and she loved it just the way it was. It had the scars of love about it. Its hair was almost gone, its eyes were missing, and the clothes were soiled and torn. But with all of these missing parts and being old and worn, this doll was still what it had always been, - itself. All of the others regardless of how new, or what they could do didn't hold that special place in a child's heart.

This is somewhat like the Church. It matters not who we are, or what we have, or what we do. Jesus Christ loves each of the same. He gave John the message to give to the people of the Church, including you and me. John wrote of that love and what it should mean to us and do to us. He told the story ~~xx~~ of the true meaning of our faith. But he came to the place where he believed it was better to speak heart to heart, than to write of that faith. And so it is with us. We are face to face with our Saviour Jesus Christ. He is seeking us heart to heart. What do we love the best? Is it the things of this life? Or is it ~~xxxxxxx~~ the things of His Church? His people? Our fellow believers? Is it ultimately the Saviour who became torn, and who bled for us?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday in Lent March 18, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Jason Fencil - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 454 "Trust and Obey"
*Ascription
*Exhortation
*Confession (In Unison) "Have mercy upon us, O God,
according to thy loving-kindness; according to the
multitude of thy tender mercies blot out our trans-
gressions, and our sin is ever before us. Purge us and
we shall be clean; wash us and we shall be whiter than
snow. Create in us clean hearts, O God, and renew a
right spirit within us. Cast us not away from thy
presence, and take not thy Holy Spirit from us. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 222 "Jesus, Lover of My Soul"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory
Doxology No. 382
Anthem:
Scripture: 3 John 1-4

Sermon: "Walking in Truth: Conception"
*Closing Hymn No. 462 "Living for Jesus"
Benediction
Postlude:
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Ellen Bauer in memory of "Loved Ones"
Serving as Ushers today are *Rob Vinroe, Robert Dellen,
Randy Dellen and Brian Kennedy.
Hospitalized: Mrs. Martha Derebecki
Mike Nazaruk and Harry Fry will be visiting the
Hospital this week - plus a shut in.
Nancy Dellen will be in charge of Nursery today.
Mr. & Mrs. Paul Riemer will greet the Congregation at
the door today.
Monday - 7:30 - Fidelity Bible Class meeting
Monday - 7:00 - Constitution By-Laws Revision Committee
Meeting
Monday - Volleyball - Hall is Rented
Tues. and Thurs. - Aerobics in Rehoboth Hall
Wed. - 7:30 - Golden Circle Meeting and Bible Study
Our deepest Sympathy to Mrs. Harvey Campbell in the
passing of her "Husband" and to Paul Campbell and Joan
and their Family and Friends - our sincere sympathy.
Thurs. - Spiritual Study
The attendance last Sunday was 126 with 12 Visitors
- - - -
No matter what others are doing my friend,
Or what they are leaving undone.
God's counting on you to keep on with the job.
'Til the very last battle is won.
He's counting on you to be faithful;
He's counting on you to be true.
Yes, others may work, or others may shirk,
But remember -- God's counting on you.
(Tear off and drop in offering plate -
Donated by In memory of Lilies \$4.50
each
Leave for Shut in or Take Home with you.
() ()

"Walking In Truth: Conception"
Scripture: 3 John 1-4

As "k 3-Jn cum 2al2gethr dif lettr

1. J-gen letr orig 4cong Eph, latr shar who XpianCh
2nd J-gen letr2 writ cong Eph in disguis/veil lang
& both lettrs receiv lrg circulatin Xpian Ch

bu 3rd J-persnl lettr & only Philmon/3rd J persnl
J writ 2man name=GAIUS

3rd-J hav 14vss & sumatin of letr wud B=Writ by J,
2a gud guy, urg 2sho hospitlty 2nothr gud guy in a
cong wh/donnat by bad guy

J writ Gaius in Eph cong & urg 2continu walk in Trut
4 wh/Gaius had =Conceptin, or idea of wat truth was

J Bgin=vs 1=here as in 2-J refr 2self as =Elder
No spk offic hold cong, butspk as las remain Apostl

had unique exper liv & B w/Js dur erthly minstry
J exper Xpian walk & faith & want pas on2 everl=Ch

Gaius: J cal=Blowed 4time this letr, why so specil?
No kno 4sur, but prob persnly led 2 Lord, & J's convert

3men nam Gaius NT; this mos poplar nmae 1st century
This Gaius in 3rd J not any name NT B4

Gaius=Gr 4 Rom=Gaius

He sed by J=Whom I luv in the truth, undr J's persnl
guid/instructin aapt Js Xp as L & Sav & ~~xxxxxxx~~
herd truth, lern truth & truth set free fr/sin bondage
this world

in turn gon out nothr cong shar/sho that truth
vs 2=lnce agin cal Blov & th/endear term expres that
Gaius held hi-esteem

in salutatin of letr J no use=Grace & Peace as most
othrs did & in th/vs J expres thots concern wel wish
4. 1 being of Gaius

As read vs, mite think Gaius not wel physical-not so
Wat J say=wish G's phys helth as strong as sp helth

How many Xpians R of such strong Sp helth suml ex-
pres desir mayB as helthy phys as sp?

Yet, th/kind stuf evr Xpian shud B made of
vs 3=Xpian wrkrs go out fr/cong Eph of wh/J activ
membr, & go othr cong Eph on work/preach missins
word=CAME-in Gr mean continus actin & so thez peop

cum & go & J hear bout othr congs wat go on
J say=Rejoic Grtly=he fil w/hapnes tol wat Gaius do

Brethrn-plural & mean many came & tol sam story
They spok 1st of mesag Gaius gav by way liv/act

& by everth did knu Truth was in him
consist way wh/Gaius shar truth, it aparent he
walking in truth

vs 4=for J no grtr demonstratin that felo Blievrs2/
had propr Conceptin of truth than 2hear thoz
Blievrs wer sho it in evry maner of lif

rm J use is persnl natur, he say=My childrn
Thez 1's J persnly led 2 Lord, they his converts
lsadest tragdys 4 any pastor, Xpian workr is 2C thoz
') bin brot 2 Lord in their minstry, turn bak 2
things of the world

I Bliev 1 mos fit illus Js evr tol=parbl Sower
I dont think can evr hear interp enuf, shud mak us
awar wat shud B about in our livs

READ=Matthew 13:19-23

J herd Js teach this & mos impres by teachings
& so J intent on evr Bliev walk in truth

also want evr Bliev hav Conceptin of that truth
His frend Gaius had it & desir 4all Blievrs

James sum up=1+22=READ

we R 2B bout work of Being Xpian

(Illus minstr & parlyz man on plane & feed him)

How many us cud B cal by 1st centry com name=Gaius?
How many us evr reach statur this man?

How many hav enuf of Conceptin of Truth it evdent
our daily walk?

Ther peop all rnd us cripl by thngs th/lif & no 1
feed them truth that cud set free

Js ask Peter if he luv Him & wen Peter sed he did,
Js sed=Feed My Sheep

I Bliev not only thru G's Word & writn words of J,
but that Jesus Himself wud say 2ea us 2day-I hav no
grtr Joy than 2hear that My childrn walk in truth

3 John 4

"Walking In Truth: Conception"

Scripture: 3 John 1-4

As we look at 3rd John we come to an altogether different letter. John's first letter was a general letter written ~~to the congregations of the Church in Ephesus~~ originally to the congregations of the Church in Ephesus. Later, the letter was circulated and read throughout all of the Christian Church. John's second letter was likewise a general letter to the congregations in Ephesus and written in a somewhat veiled or hidden manner. This letter also received the larger circulation throughout the Christian Church. But now John's third letter is a personal one. It was written to a Christian man named Gaius. 3rd John and Philemon are the only two personal letters found in the entire New Testament.

This 3rd letter contains exactly one more verse than John's second letter. A short summation of this letter would be that it was written by John as the other two were and it was written to a good guy, urging him to show hospitality to another good guy in a congregation which was dominated by a bad guy. John is writing to this man named Gaius in this Ephesian congregation and continuing to urge him to walk in the truth for which Gaius had the "Conception" or the idea of what that truth was.

So John begins this letter by writing, "The elder unto the well-beloved Gaius, whom I love in the truth."

Here again, as in 2nd John, the Apostle John refers to himself as the "Elder." And as in that other letter John is not speaking of the office of Elder which he held in ~~the~~ a congregation in ~~the Ephesian congregation~~ Ephesus. Instead, he is speaking of himself as the last remaining Apostle, a man who had the unique experience of living and being with Jesus Christ during His earthly ministry. The man who was experienced in the Christian walk and faith and wanting to pass that on to everyone within the Christian Church. ~~John addressed himself here~~ So John writes, "the elder unto the well-beloved Gaius." On four different occasions in this brief letter, John calls Gaius "Beloved." Just who is this man who appears to be so special to John?

There are three men named Gaius in the New Testament. We are told that the name Gaius was the most common name given to male children at this time. And Gaius is the Greek form of the Roman name "Caius" spelled exactly the same except beginning with a "C". This Gaius was called by John well-beloved and John said, "Whom I love in the truth." Although his actual identity is not known, this Gaius was most probably a man whom John had personally led to the Lord. Under John's personal guidance and instruction, this man had accepted Jesus Christ as his Lord and Saviour and this in itself made him "well-beloved." And it was this very "Christian love" which John expressed to Gaius, that Gaius in turn expressed in the congregation of which he was a member. That is precisely what John means by "Whom I love in the truth."

Gaius heard the truth, he knew the "Truth", and the Truth had set him free from sin and bondage to the god of this world. And in turn he had gone out to another congregation and was sharing and showing that "Truth" as well.

So John continuing to address Gaius, tells him in verse 2:

"Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth."

Once again John calls him "Beloved." This endearing term was to express that he, Gaius, was held in high esteem. Now in the salutation of this letter John did not use the usual greeting of "grace and peace," as most other salutations had. But here in this second verse John expresses his thoughts concerning his well wishes for the well-being of Gaius. As we read this verse it is quite easy for us to assume that perhaps Gaius was not well and had some physical ailments. But this is not the case. The wishes expressed by John were common to those writing to dear friends. What John is actually saying is that his wish is that Gaius's physical health may be as strong as his spiritual health was. ~~Gaius's spiritual life must have been such that this writing~~ How many Christians are of such strong spiritual health that someone expresses the desire that they may be as healthy physically as they are spiritually? Yet, this is ~~what every~~ the kind of stuff every Christian should be made of.

John proceeds to elaborate on this statement as we learn from verse 3:

"For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as though walkest in the truth."

Christian workers were always going out from the congregation in Ephesus of which John was an active member, to the other congregations on working and preaching missions. The word "came" in this verse, in the Greek means continuous action. So John is saying that he was happy, he "Rejoiced greatly," he was filled with happiness when ~~the brethren~~ these workers came back and told what Gaius was doing. The word "brethren" is naturally plural and so it means that there were many who came and all told the same story of Gaius. They spoke first of the message that John had by the very living of his life. By the way he lived and acted they knew of "the truth that was in him." And by the consistent way in which Gaius shared the "truth" it was apparent that Gaius was "Walking in Truth."

And then John finishes this segment of his letter with the words:

"I have no greater joy than to hear that my children walk in truth."

For John there was no greater demonstration that fellow believers had the proper "Conception" of the truth than to hear that those believers were showing it always in every manner of their life. The term John uses here is of a personal nature. He says, "My children." These were the ones John had personally led to the Lord; they were his converts. One of the saddest tragedies of any Pastor or Christian worker is to see those who have been brought to the Lord in that ministry turn back to the things of the world.

-3-illustrations

I believe that one of the most fitting ~~stories~~ Jesus ever told is the ~~story~~ ~~of the~~ parable of the Sower. I don't think we can ever hear the interpretation of it enough to make ourselves aware of what we should be about.

It is found in Matthew 13:19-23, (Read this Scripture).

John is naturally saying that the last part of Jesus' explanation fits the "children" he was able to lead to the Lord. John had heard Jesus teach this and other parables and was most certainly impressed by those teachings.

So we can see that John who was intent upon every believer "Walking In The Truth," wanted every believer to have the same "Conception" of that truth as his beloved friend Gaius. James perhaps summed this up more graphically in his letter by saying, "But be ye doers of the word, and not hearers only, deceiving your own selves," James 1:22.

(Illustration of minister feeding paralyzed man on plane)

How many of us could be called by the Apostle John by the very common first century name of Gaius? How many of us ~~xxx~~ have enough of a "Conception" of the truth that it is evident in our daily walk? There are people all around us crippled by the things of this life and no one is feeding them the Truth that could set them free. Jesus ~~told~~ asked Peter if he loved Him, and when Peter told Jesus he did, Jesus responded with, "Feed My sheep." I believe that not only through God's Word and the written words of John, but Jesus Christ would say to each of us, today, "I have no greater joy than to hear that My children walk in truth," 3 John 4.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Lent March 25, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Jason Fencil - Acolyte

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Come Unto Him" Maunder
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 330 "It is Good to Sing Thy Praises"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 458 "Take My Life and Let it Be
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory
Doxology No. 382
Hymn: 408 "I Surrender All"
Scripture 3 John 5-8

Sermon: "Walking In Truth": Consideration
*Closing Hymn No. 402 "O Jesus, I Have Promised"
Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by Mrs. Genevieve Nohach and Daughter in loving memory of "Husband" and "Father" Nick Nohach.
Serving as Ushers today are *Richard Mangel, Don Kingsley Ed Walker and Gary Penar
Mr. & Mrs. George Pflugh will greet the Congregation at the door this morning.
Nursery will be provided today by Mrs. Sue Gamble.
We wish to thank Mrs. Elaine Wogan for serving as Chairman of the Nursery Committee for the past year.
Mrs. Sue Gamble 242-4825 will be the new Chairman - please offer to help her.. Offer to help her and accept if called.
Hospitalized: Mr. William Winters; Mrs. Martha Derewecki Bill Thompson and Marty Henry will be visiting the Hospital this week and also a shut-in.
The attendance last week was 151 with 12 Visitors Mon, Tues and Thurs. the Hall is rented.
Palm Sunday - new members will be taken into the Church. If you know of anyone who might be interested in joining the Church - put a slip of paper in the offering plate and they will be contacted.
Thurs. (Maunday Thurs.) Service will be in Rehoboth Hall.
Reception for New and Congregation will follow. The new Confirmands will also attend.
Good Friday Breakfast for Men - YMCA - Jake Harmon and Ken Weitzel have tickets
Easter Sunrise Service here in Rehoboth Hall at 6:30 P.m. Followed by Breakfast Reservation need to be made to Helen Riemer or Ginny Mangel by April 16th.
There will be a free will offering taken. Men are going to do the cooking. If you would like to help call Dick Mangel.
- - - - - (tear off and drop in offering plate - - - - -
Donated by In memory of Lilies \$5.00
(nicer ones)

"walking in truth: consideration
Scripture: 3 John 5-8

(I'll us 2 Texans brag lrgst ranch etc)
Ther trend many walk lif; ther 2many peop equat suces
only on basis=How Big?, or if hav much mor anyl else
unfortunat spil ovr in Church Js Xp
Gt possib Gaius was pastor in cong of Eph & from wat
lk las wk J tel Gaius do gud job partic cong
al prob peop B ad 2 Ch & aliv, vitl & gro cong
But supos Gaius had aces 2 pub rel & adv peop lik
we hav round us 2day
(Ilus ads & bilbords)
(Ilus rehearsal for Sunday service)
Was J writ 2Gaius Bcuz had biges & bes Ch in town?
Nowher read that; Gaius simpl go bout busnes pr/teach
& bild up body Xp entrus 2him
Spok las wk J writ afectinatly Gaius had Conceptin, or
idea of Wlk in Truth & now lk 2nd Scrip discovr J giv
credit 4=Consideratin has & sho in cong serv
vs 5=J cal Gaius=Elov & mean suml realy dear
J spk Gaius actins in cong & J herd of this
that report was of hospaltly in Ch & 2fold
1st=sho hospaltly 2brothrs=felo Xpians & prob cum fr
cong J was 2 pr/teach Gaius' ch
mos likly J send himeslf & G receiv cordily made fxx
feel at home=shar homes, food etc
2nd=receiv strangers & made welcum
mos likly cam dif parts worl & eithr wandr in2 Ch
or stop on way 2othr destinatin
Gaius sat undr J minstry & herd of Js teach=I stranger
& U tuk me in; hungry; thirsty; naked etc.
J x basic teach J pas ch & Gaius practic wat lern
Also prob read Heb 13:2=Angels unawares=Js Himself
No complain 2many extra plates; potry 2wash, or cook
Prepar extra Matzso bread & Gefilde fish & share
Vs 6=J spk report herd fr/brethrn bin 2Gaius ch &
now return
Returnees tol of Gaius luv=& th/wat charity means
It is AGAPE luv Js spok of, sed shud hav 4 one nothr
& hav 4 strangers=It real luv, real care, concern
J also giv aditinal advic=Vs 6B=he mean strangers/pilgr
in midst, wen redy 2depart they sent off godly manner
& Gaius has dun wat G want dun
He say Gaius 2giv genrosty worthy of 1 of G's servs
serv/giv in name Js Xp is wat J striv stres 2 Gaius
So w J tol Gaius wat herd of him, & how shud continu
2act 2thoz cum 2his ch, he shar reasn 4do so as lern=
vs 7=Thoz who cam did so 4name of Js Xp
whol purpos 2honor, glorify name of Js Xp

4this reasn didnt tak anythin, no reward, no money 2/
fr/thoz 2whom preached & who wer unconv^{erted}
reasn=no want mak apear they sel Gospl of Js Xp
(e: ppl magician/Peter in book of Acts)
vs 8=sinc thez faithfl pr/teachers wil go out & work
4 lord, J tel Gaius how shudB receiv
any fact thez pr/teachers no lk 4, nor receiv help
1/thoz who unconvert, lay specil obligatin upon
thoz who Xpian 2help them
They did this & sho this help by extend hospaltly
wherevr/wenever posib
Now wat kinf man duz Gaius snd lik 2 U?
Wud he rank w/grtest in Xpindom?
Who wud U say was grtest man who evr liv?
Lincoln, Wash, others?
Do U kno who Js sed grtest?
Matthew 11:7-11=READ & share this Scripture
Now do U mean 2tel me that a wild locust chewing,
honey eating, camel's hair dressed ~~xxx~~ wildernes man
is grtest evr liv?
That wat Js say & no argu w/His choic, but ~~ikxxpextxx~~
look postscript=Vs 11B
othr word Js say guy least thot of, labor 4 Lord may
jus wel B the one G considr as B grtest
It not how big minstry, how lrg cong or any othr
criteria man setup 4evaluat efectiv minstry
Insted=it wat B dun 2furthr Ch Js Xp by faithfl pr &
teach of Him as L & Saviour.
(Ilus girl help boy w/out one arm in VBS)
Thats wat taks 2mak Ch of Js Xp;
thats wat taks 2mak any cong w/in Ch
it taks ea us put our hands 2gethr; put our livs
(pthr 2mak Ch of Js
taks comon ordnary peop lik Gaius & thousands of
othrs jus lik him 2mak the Ch that Js sed He wud bild
Felo Xpians, ~~xxxxxxkxxxx~~
lets put our livs 2gethr, put our harts 2gethr,
lets put our hands 2gethr, "lets make the church
2gethr!

"Walking In Truth: Consideration"

Scripture: 3 John 5-8

(Illustration of two Texans bragging about how big their ranches were)
Two Texans were trying to impress one another with the size of their ranches. One asked the other, "What's the name of your ranch?" He replied, "The Rocking R, ABC, Flying W, Circle C, Bar U, Staple Four, Box D, Rolling M, Rainbow's End, Silver Spur Ranch." The questioner was much impressed and exclaimed, "Whew! That's sure some name! How many head of cattle do you have?" The rancher answered, "Not too many. Very few survive ~~the~~ being branded."

This is the trend ~~unfortunately~~ in many walks of life. There are too many people who equate success only on the basis of ~~how big~~ "How big" or "if it has much, much more than someone else has." And unfortunately, this has spilled over in the Christian Church. ~~Similarly~~ It is a good possibility that the man named Gaius, to whom John was writing this 3rd letter, was the pastor of a congregation in Ephesus. From what we shared last week we have some knowledge that John was telling Gaius that he was doing a good job in that particular ~~chn~~gregation. In all probability people were being added to the church as members and it was a vital, alive, and growing congregation. But just suppose for a minute that Gaius had access to the public relations, and advertising people we have around us today.

Throughout Ephesus there would have been billboards and signs advertising this particular church. One such sign might read, "Come and hear Gaius the Great speaking at the First Mainline Church of Ephesus." Perhaps another would state: "Come and worship at the First Mainline Church in Ephesus.

First Mainline is ~~the largest church in~~ not only the largest tent church of all Christendom, but can seat many hundreds comfortably in the newly renovated and air-conditioned sanctuary. Many ushers are interspersed throughout the congregation waving ~~large palm~~ specially imported large palm branches during the service. We have a large parking area where you may safely tether your donkey or camel and our attendants will feed and water your animal while ~~they~~ you are at worship."

Or picture perhaps a rehearsal taking place on Saturday for the Sunday services. Oil lamps with reflectors behind them have been strategically placed to spotlight the platform on which Gaius is now stationed. As he begins the opening lines a director interrupts him, "How many times do I have to tell you to put some emphasis into it Gaius? Watch, I'll show you again. You begin like this, "This IS the day the Lord hath made," and be sure to be dramatic." Is this why John was sending his well wishes and praises to Gaius? Was it because he had the biggest and the best church in town? No where do we read that. Gaius was simply going about the business of preaching and teaching and building up the body of Christ which had been entrusted to him. We spoke last week of John writing affectionately that Gaius had the "Conception" or proper idea of "Walking In Truth." Now as we look at this 2nd section of Scripture we discover that John is giving Gaius credit for the "Consideration" he has and is showing in the congregation which he serves.

John begins this portion of Scripture by stating: "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers."

Once again John calls Gaius, "Beloved," meaning of course someone who is very dear to him. And once again John tells of what he has been told concerning Gaius' actions within the congregation he served. That report had to do with Gaius showing hospitality in his church. That hospitality was twofold. First, he showed hospitality to those who were "Brothers." ~~These~~ These "Brothers" were fellow Christians who probably came from the congregation in which John was, to preach and teach in Gaius' church. They were most likely sent by John himself. And Gaius received them cordially and made them feel at home.

But secondly, Gaius made strangers welcome in his church. This most likely was people who came from different areas and either wandered into the church, or stopped over on their way to ~~some other~~ some other destination. If Gaius sat under the teaching of John for any length of time he most likely heard of John telling how Jesus spoke of ministering in His name. He had said, "I was a stranger and you took Me in, I was hungry and you fed Me, I was naked and you clothed Me." These are the basic teachings John would have passed on, and Gaius was such a good pupil, he not only learned the lessons, he practiced them. But a part of that teaching and instruction given to Gaius and others may have contained the words of the author of the book of Hebrews which in chapter 13, verse 2, states: Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." The teaching is that the stranger is to be treated like he is a heavenly visitor and it is just possible Jesus Christ may be the one ~~entertained~~ being entertained by the workers within the church.

Then John goes on to elaborate what he has heard of Gaius as we read in verse 6: Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well."

John is speaking of the report he has received from "brethren" who had been to Gaius' church and returned. And it is these returnees who have told of Gaius' love, and that is what the word charity means. The love that is being spoken of here is that "Agape" love which Jesus said they should have for one another; that real, actual, caring for each other and for strangers.

But John also gives a small bit of additional advice to Gaius when he says, "Whom if thou bring forward on their journey, after a godly sort, thou shalt do well."

He means that when the strangers or pilgrims in their midst are ready to depart, they are sent off in a godly manner, Gaius would have done what God wants done. He is saying that Gaius is to give the generosity that is worthy of one of God's servants. Serving and giving in the name of Jesus Christ is what John is striving to stress to Gaius.

So now that John has told Gaius what he has heard of him, and how he should continue to act to those who come to his church, he shares the reason for doing so as we learn from the 7th verse: "Because that for His name's sake they went forth, taking nothing of the Gentiles."

Those who came to Gaius' church, did so for the name of Jesus Christ. But their whole purpose was to honor and Glorify the name of Jesus Christ. For this reason they didn't take anything, any reward, any money from those to whom they preached and were unconverted. The reason being that they didn't want it to appear that they were selling the Gospel of Jesus Christ.

And since these faithful preachers and teachers were willing to go out and work for the Lord, John tells Gaius how they should be received in verse 8: "We therefore ought to receive such, that we might be fellowhelpers to the truth."

The very fact that these preachers and teachers didn't look for, nor receive help from those who were not converted, laid a special obligation upon those who were Christians to help them. They did this and showed this help by extending hospitality wherever and whenever possible.

Now what kind of man does Gaius sound like to you? Would he rank with the greatest of Christendom? Who do you suppose was the greatest man who ever lived? Some people would say Abraham Lincoln, others perhaps George Washington, or others perhaps some of the great military men of history. Do you know who Jesus said was the greatest? In the Gospel of Matthew chapter 11, the 7th verse begins to tell of Jesus' choice as the world's greatest man. (Read verses 7 through 11a). Now do you mean to tell me that a wild locust chewing, honey eating, camel's hair dressed wilderness man is the greatest man who ever lived? That's what Jesus said and we can't very well argue with His choice. But look at what Jesus said at the end of the 11th verse: "Notwithstanding he that is least in the kingdom of heaven is greater than he."

In other words, Jesus is saying the guy least thought of laboring for the Lord may just well be the one whom God considers as being the greatest. It isn't how big the ministry, or how large the congregation, or any of the other criteria man sets up ~~for~~ for the evaluation of an effective ministry. Instead, it is what is being done to further the church of Jesus Christ by the faithful preaching and teaching of Him as Lord and Saviour.

(Illustration of little girl helping armless boy make the church)

~~In Florence, Oregon this year~~ In Vacation Bible School in Florence, Oregon this past summer a woman tells of something that happened in her class. About an hour before dismissal on the Wednesday of that week a new student was brought in. The little boy had one arm missing. Since she didn't have a chance to get to know him she didn't know anything about him and she was worried that one of the other children would comment on his handicap and embarrass him. There wasn't a chance for her to caution the class about asking the boy about his arm and so the only thing she could do was to play it by ear. As the class neared its close she began to relax because nothing had happened. So she asked the class to join in the usual ceremony at the end.

She said, "Let's make our churches. Here's the church and here's the steeple, open the doors and there's" And the awful truth of her actions struck her. The very thing she had feared the children would do, she had done.

As she stood there speechless and not knowing what to do, the little girl sitting next to the boy reached over with her left hand and placed it next to his right hand and said, "Davey, let's make the church together."

That's what it take to make the Church; to make any congregation. It takes each of us putting our hands together, our lives together, our hearts together to make the church of Jesus Christ. It takes common ordinary people like Gaius and thousands of others just like him to make the church that Jesus said He would build. Fellow Christians, "Let's make the church together."

ST. PAUL'S UNITED CHURCH OF CHRIST
 Butler, Pennsylvania
 Fourth Sunday in Lent April 1, 1984
 The Rev. Ralph C. Link, Pastor
 Mrs. Kitty Feder, Organist
 Megan Hewis and Sally Vensel - Acolytes
 + + + + +
 ORDER OF WORSHIP - 11:00 A.M.
 + + + + +

Prelude "Prayer" Wagner
 Announcements
 Who's Who in the Pew
 Joys
 Prayer Requests
 *Processional Hymn No. 360 "You Servants of God"
 *Ascription
 *Exhortation
 *Confession (In Unison) "Have mercy upon us, O God,
 according to thy loving-kindness; according to the
 multitude of thy tender mercies blot out our trans-
 gressions, and our sin is ever before us. Purge us and
 we shall be clean; wash us and we shall be whiter than
 snow. Create in us clean hearts, O God, and renew a
 right spirit within us. Cast us not away from thy
 presence, and take not thy Holy Spirit from us. Amen."
 *Kyrie
 *Assurance of Pardon
 *Praise
 *Pastor: Blessed be the Lord God!
 *People: And blessed be His Glorious Name forever
 *Gloria Patri
 Hymn No. 411 "Am I a Soldier of the Cross?"
 *All to Prayer
 Pastor: The Lord be with you
 People: And with thy spirit
 Pastor: Let us Pray

Prayer
 Offering
 Offertory
 Doxology No. 382
 Anthem "He Touche"
 Scripture: 3 John 9-10

Sermon: "Walking In Truth: Condemnation"
 *Closing Hymn No. 466 "What A Friend We Have in Jesus"
 Benediction
 Postlude
 + + + + + *Congregation Standing + + + + +
 The Lovely Flowers on the Altar have been placed by
 Mr. Charles Penar in loving memory of "Wife" Lula Penar.
 Serving as Ushers today are: Art Carney, Dan Bosko,
 Martin Henry, and Dave McMillin
 Hospitalized: Mrs. Martha Derwecki, Mr. William Winters,
 Mr. Howard Jaillet and Mrs. Charlotte Christy.
 Deb Melton, Mary Lou Davis and Ann Williams will be
 visiting the Hospital this week.
 Mon - 7:30 - Women's Mary Prugh Circle meeting at Church
 Mon - Volleyball in Rehoboth Hall
 Tues and Thurs. - Aerobics in Rehoboth Hall
 Wed. - 7:00 - Council Meeting in Undercroft
 Bake Sale - Fri. night, April 13 and Sat. Apr. 14 at
 Butler Mall sponsored by Activities Committee. If you
 would like to donate a pie contact Phyllis Tait or
 Sandy Sheppeck.
 YWCA - 7:30 - Good Fri Break - for Women - Reservations
 must be made by Apr. 16 - Rev. Lisa Ubbelohde, Pastor,
 Speaker.
 YMCA - Good Fri. Breakfast for Men - Jake Harmon and Ken
 Weitzel have tickets.
 Easter Sunrise Service here in Rehoboth Hall at 6:30
 A.M. Followed by Breakfast. Reservations need to be
 made to Helen Riemer or Ginny Mangel by April 16th.
 There will be a free will offering taken. Men are going
 to do the cooking. If you would like to help call Dick
 Mangel.
 Palm Sunday - April 15th - New Members will be taken into
 the Church. If you know of anyone who is interested in
 joining the Church - put a slip of paper in the offering
 plate and they will be contacted.
 Maunday Thurs. Service will be in Rehoboth Hall. Recep-
 tion for New Members and Congregation will follow.
 Visitation Committee - Mike Nazaruk, Chr. 283-3964 are
 recruiting new members at all times. They will also
 be visiting the shut-ins.
 Contact Bea for Easter Lily - \$5.00 now.

EASTER EGGS?

"Walking in Truth: Condemnation
 Scrip: 3 John 9-10
 (Illus techr/clas litl birds fly, Jny & bad egg)
 exj sin=bad apl spoils the barrel
 this morn we go 2lk 1 bad apl in cong in Eph
 really no kno much bout man excep wat J writ letr
 at wat litl do kno, giv fair gud charac study man
 if er mak mov/play bout wud cast as ol time villain
 U all C charactr=man dres blak, blak cape, top hat,
 blak sharp pt goate, handbar mustach
 Rol eys side, twirl mustache & plot devius deeds
 usually cal=Dastardly Dan & if cud giv man name in ~~txt~~
 Scrip wudB=Dastardly Dan Diotrephes, the blot of the
 church in Ephesus
 May recal las 2mesag J prais Gaius 4lif/ministry cong
 wh/serv as pastor
 demonstrat lif/lifstyl=Walk in Truth & pleas J, also
 exampl othr congs of Eph 2emulate
 J's letr this pt spk prob w/in cong Gaius=prob DIOTRE
 vs 9=underst J wrot prev letr adres 2 Ch & cong Gaius
 sumhow Dio intercep & destroy/wihhold fr/cong
 Dio ldr cong, prob Eldr & grt deal authority
 J get word Dio want 2B=Topdogcong & use word=Pre-em
 PHILEO=luv:PROTOS=first:Dio luv 2B #1 & go bout cert
 way harm witnes cong
 J find out thru Xpian ldrs go/return; no hosp lik Gaius
 so return home cong unabl pr/teach cong sent=Gaius
 Dio prob a Xpian, but no did lik mos othr Gr Xpians
 customary chang pagn name & tak Xpian name wen bapt
 Quit oft name descriptiv of character
 EPAPHRADITIS=charming, & he was charming Xpian
 Dio=Zeus=nursed; Zeus chief god of greeks
 I ev by actins, he lean 2ward Gnostics his Bliefs
 Gnostics brot hersys in2 Ch & this why J writ Ephesus
 if Dio Gnostic, wud not B agreement w/Apostolic author
 (Illus Dr. Roberstson, writ denom papr artic on Dio &
 25 Deacons cancel subscrip=Bcuz resent persnl atak)
 must hav hit home 2othrs lik Dio
 vs 10A=J no mak proms wud cum, he say=IF I Cum
 aged man arnd 90 & mak no def prom, but tel Gaius jus
 wat wud ~~xxxx~~ do wen get ther & issues wil deal with
 By wat J say Beg th/vs, very clear wil exercis Apostol
 authority in Gaius' cong
 may seem strang altho Gaius pastr, may hav no kno
 complet wat tak plac cong & prob Bcuz Dio do Bhinbak
 Secret work plans eithr usurp Gaius positin, or gain
 po lin authority in cong
 But any event, no act in Xpian manner
 So J now spk 3fold probs which Dio has caused
 vs 10B=Gossip maliciously bout J & itinerant Bibl teachr
 J send th/cong; try tear dwn reps & mak self mainman

vs 10C=Dio did not/wud not sho same hosp Gaius & 2/
 his cong sho 2ward visit preachrs=2nd issue J face
 vs 10D=lik many othr dictatrs apear time/time in
 vian Ch sot impos wil upon all of cong
 f & othrs 2B inhosp & is no do, put out of Ch
 eithr=do as I say, or out U go
 is time w/in Xpian Ch ultra Pauline party which
 was anti-Jewish; lean hvy things of P & away fr/Jewis
 J & othr apostls Jewish & thez peop opos wat wrot/sec
 sinc Dio had Gnostic leans prob th/skul of thot &
 th/grp 4runer latttr grp cal=MARCIONS who folo radic
 hertic Marcion excomun Bcuz radcl hatred anyth Jewisl
 So U can C serius prob in Ch wh/Jn seek 2corect
 letr this time was=Condemnatin of Diotrephes
 P wrote Rom 8:1=READ
 this didnt hol tru of Dio, he may bin in Xp Js,
 but walk aftr flesh & not by Spirit & ther distinct
 difference between the two
 Boil dwn lnce agin 2one who seek 2B 1st & 4most in ~~xxx~~
 cong of Js Xp
 Dio prob gud ldr, qualtyts etc, but use wrongly & for
~~xxxxxx~~ wrong purposes
 las wk talk bout grtest man evr liv=anser giv Js &
 He say=Jn Bap & then ad least persn grtr Jn Bap
 Wel 2lk at authr & finisr of our faith need 2lk at
 Him slitle dif seting=Lk 9:46
 partic pt ministry had shar P, Jam, J & transfig
 othr dis no includ & jealus so read=Vs 46=READ
 this anser very simlar wat J sed bout Jn Bap=the one
 least likely ends up being grtest in sight of God
 (Illus nurse, England, & God knows You Are Worth It)
 this one part wat Js try get cros 2discips & ther
 qu 2B number one
 vs 49-50=This same Apos J who writ letr Gaius & spk
 agin Dio
 J lern lesns wel fr/nun othr Mastr teachr Jesus
 & J C pruf wat Js taut Discipls
 that truth givn livs thoz claim 2B folowers Js
 they sho by word/deed/actins w/in Ch whthr they
 wer 4 or agin Him
 Actins Dastardly Dan Diotrephes of Ephesus made it
 evident he was walk in flesh & wat he do & say was
 hurt Ch of Js Xp & not bilding it up
 (Poem bout Church=I think I shall nevr C etc)
 This wat Js want fr/us; isnt ask us 2manuvr/manipulat
 or jockey 2B #1 in cong; isnt ask 2B only 1 in Ch has
 all nsers. But is ask us 2B bout busnes & 2walk, not
 in the flesh, but in His Spirit.

"Walking In Turth: Condemnation"

Scripture: 3 John 9-10

(Illustration of teacher and class pretending to be birds flying & Johnny who wouldn't try to fly)

"Now children," said the young teacher after she had taught them a nature lesson, "I've told you how little birds learn to fly. So let's pretend we are little birds learning to fly. I'll play the piano and you imitate little birds." She began to play the piano and the children began waving their arms energetically like they were flying. All of them that is, except one little boy.

"Com on Johnny, coaxed the teacher, "don't you want to imitate a little baby bird?"

"Aw," said Johnny, "I ain't hatched yet. I'm a bad egg."

I am sure that we have all heard the expression, "one rotten apple spoils the barrel." This morning we are going to look at one bad apple in a certain congregation in the city of Ephesus. We really don't know much about this man other than what John writes concerning him in this letter. But what little we do know gives a fairly good character study of ~~him~~ what kind of man he was.

Now if I were to try to do a movie or play about him, I would cast him as an old time villain. You've probably seen the character. A man dressed in black with a cape and top hat. He has a sharp pointed goatee and a handle-bar mustache. He stands off to the side and rolls his eyes as he twirls his mustache and thinks of new ways in which he can do dastardly deeds. In fact that is the name given to him in those old movies. The man we are going to look at this morning is named Diotrepehs. And if I were to give him a first name it would be "Dan." You might say he could be named, "Dastardly Dan Diotrephes," the blot of the church in Ephesus.

You may recall in our last two messages we spoke of John praising Gaius for his life and minitry in the congregation which he was serving as a pastor. Gaius was demonstrating by his life and lifestyle that he was "Walking In Truth" which was not only pleasing to John, but an example for the other congregations in Ephesus to emulate. John's letter at this particular point speaks of a problem ~~of~~ within the congregation of Gaius in the person of a man named Diotrephes.

John states, "I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not."

We can understand from this that John had written a previous letter which was simply addressed to the church, the congregation of which Gaius was pastor. But somehow, Diotrephes had intercepted that letter and either destroyed it, or withheld it from the congregation. Diotreph~~as~~ was a leader of this congregation. In all~~pr~~ probability he was an elder, and in that position had a great deal of authroity. But John had gotten word that Diotrephes wanted to be "top dog" of the congregation. He uses the word "pre-eminent" and this word is made up of two Greek words. It is "PHILEO" which means "love." And "PROTOS" which means "first." So this man (over)

Diotrephes loved to be number one in the congregation and he was going about it in such a way that he was harming the witness of the congregation in that part of the city. In all probability John found out about it by the reports brought back from Gaius' church from the visiting Christians who had been sent there from John's congregation. These people were not made welcome and the hospitality which Gaius had always shown was not extended to them by Diotrephes.

(On to page 2)

So they returned to their home congregation unable to preach and teach in the congregation to which they were sent, and they reported this to John. The man Diotrephes was in all probability a Christian. But when he became a Christian he didn't do as most Christian Greeks did. It was customary for a Greek to discard his pagan name and take a Christian name when he was baptized. Quite often, this name was descriptive of his character. Epaphroditis is a good example. His name means "charming" and that is what he was, a charming Christian. Diotrephes' name in Greek meant, "Zeus-nursed." Zeus was the chief ~~god~~ of the gods of the Greeks. ~~xxxxxxxxxxxx~~ Some Biblical scholars believe that by his actions he gave evidence of being in sympathy with the Gnostics which as we said before was a group of people brought heresies into the Christian Church and this ~~xxxxxxxxxxxx~~ was one of John's reasons for writing to the congregations in Ephesus. And since John wrote to lash out against the heresy, or any teaching which would pervert the Christian Church, Diotrephes would not be in agreement with the Apostolic authority which John represented.

Dr. Archibald Robertson who was a noted ~~xxxxx~~ authority on New Testament Greek once wrote an article for a denominational paper on the character of this man Diotrephes and his leadership role within the Church. After the article appeared twenty-five deacons cancelled their subscription to the paper and their reason was that they resented being personally attacked. Evidently Robertson's article must have hit home to others just like ~~hi~~ Diotrephes.

Having pointed out the problem concerning Diotrephes John now tells of the steps that he will possibly take. In the 10th verse he begins by saying:

"Wherefore, if I come, I will remember his deeds which he doeth."

John is not making any promises that he would get to visit the congregation. He merely says, "If I come." John was an aged man, possibly about 90 years old. And so he isn't making a definite promise, but he is telling Gaius just what he would do when he gets there and the issues he will be dealing with. By what John says in the beginning of this verse it is very clear that he will exercise his apostolic authority in Gaius' congregation. It may seem a little strange that although Gaius was the pastor, he may not have known completely what was taking place in his congregation. This is due to the fact that Diotrephes was doing these things behind Gaius' back. Secretly he was working out his plans either for the purpose of usurping Gaius' position or to gain the position of authority in the congregation. But in any event he was not acting in a Christian manner.

So having said that he will speak to the issues when he arrives, John now speaks of the threefold problems which Diotrephes has caused.

First he says, "Prating against us with malicious words."

In other words, Diotrephe~~s~~ was gossiping maliciously about John and the itinerant Bible teachers John was sending to this congregation. He was trying to tear down the reputation of all of them to make himself the main man of that congregation.

Then John adds, "And not content with that, neither doth he himself receive the brethren."

Diotrephes did not and would not show the same hospitality which Gaius and most of the congregation showed toward the visiting preachers. This was the second issue John would ~~speak~~ address when he arrived in Gaius' congregation. And the third is tied in with the second issue. John adds, "And forbiddeth them that would, and casteth them out of the church."

Like many other dictators who have appeared from time to time in the Christian church he sought to impose his will upon all of the congregation. He forced other members to be inhospitable and if they didn't act in this manner he had the members put out of the church. In other words it was either do ~~xxx~~ as I say, or out you go. At this particular time within the early Christian church there was an ultra-Pauline party which was anti-Jewish. In other words, they leaned heavily toward the things of Paul and away from anything that was Jewish. John and the other Apostles were Jewish writers and so these people opposed what they said and wrote. Since Diotrephes had Gnostic leanings he was probably of this school of thought. This particular group was the forerunner of a latter group called Marcions who became followers of a radical heretic named Marcion who was excommunicated because of his radical hatred for Jews and anything Jewish.

So we can see from all of this that there was a serious problem in the church which John was seeking to correct. His letter at this point is a "Condemnation" of Diotrephes. The Apostle Paul writing to the Church at Rome said, "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1

This didn't hold true of Diotrephes. He may have been in Christ Jesus, but he was walking after the flesh and not by the Spirit and there is a distinct difference between the two. It all boils down once again to one who was seeking to be first and foremost in a congregation of Jesus Christ. Diotrephes ~~xxx~~ probably had all of the qualities of a good leader, but he was using them wrongly and for the wrong purposes. Last week we talked about who the greatest man was who ever lived. Our answer was given by Jesus Himself that it was John the Baptist. But Jesus had added to that answer that the very least person in the kingdom of God was far greater than John the Baptist.

Well looking once again to the author and finisher of our faith we need to look at Him in a slightly different setting. So let us turn to the Gospel

of Luke chapter 9, verse 46. At this particular point in the ministry of Jesus He had shared with Peter, James, and John, the Transfiguration of Himself on the Mount. The other disciples had not been included in that event. So because of this there was some rivalry and jealousy among them.

Thus we read in the 46th verse, "Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, "Whosoever shall receive this child in My name, receiveth me; and whosoever shall receive Me receiveth Him that sent Me; for he that is least among you all, the same shall be great."

The answer is very similar to what ~~xxxxxx~~ Jesus said concerning John the Baptist. The one who seems to be the least likely to be great ends up being the greatest in the sight of God.

(Illustration of nurse and "God knows you are worth it.")

Years ago in England it was customary for nurses to serve in a certain district helping doctors with their patients. A certain doctor told of a very dedicated nurse who served in a certain tne mile area. He said that she never refused to be called out in the middle of the night or at any other time. She was always available. She never complained or grumbled even though she was grossly underpaid. This doctor told of speaking to her after a particularly strenuous day. He said, "Nurse, why don't you ask them to pay you more for your work. God knows you are worth it." And she replied, "Well if God knows I'm worth it, that's all it matters to me."

That is one part of what Jesus was ~~xxxxxx~~ trying to get across to His disciples in their quest to be number one. The second part is described in verses 49 and 50. We read there: "And John answered, and ~~xs~~ said, 'Master, we saw one casting out devils in Thy name; and we forbad him, because he followeth not with us.' And Jesus said unto him, 'Forbid him not: for he that is not against us is for us.'"

This is the same Apostle John who was writing this letter to Gaius and speaking against Diotrephes. John had learned his lessons well from none ~~xxx~~ other than the Master teacher Jesus. And John was seeing the proof of what Jesus had taught the disciples. That truth was given in the lives of those who ~~claimed~~ to be followers of Jesus. They showed ~~xxx~~ by their deeds and actions within His church whether they were for Him or against Him. The actions of ~~Dastardly~~ Dan Diotrephes of Ephesus made it evident that he was walking after the flesh and what he was doing and saying was hurting the Church of Jesus Christ and not building it up.

An unknown author penned the following lines about the church:

I think I shall never see
a church that's all it ought to be:
A church whose members never stray
beyond the straight and narrow way.
A church that has no empty pews,
whose Pastor never has the blues.

A Church whose deacons always "Deak,"
and none is proud and all are meek.
Such perfect Churches there may be,
but none of them are known to me.
But still, we'll work and pray and plan
to make our own the best we can.

This is what Jesus wants from us. He isn't asking us to maneuver and manipulate or jockey to be number one in the congregation. He isn't asking us to be ~~xxxxx~~ the only one in the church who has all of the answers. But He is asking us to be about business and to walk, not in the flesh, but in His Spirit.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday in Lent April 8, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Megan Hewis, Sally Vensel - Acolytes

ORDER OF WORSHIP - 11:00 A.M.
Prelude "The Penitent Heart" Higgins
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 341 "Come, Thou Almighty King"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord, whose way is perfect,
help us, we pray thee, always to trust in thy goodness;
that, walking with thee and following thee in all
simplicity, we may possess quiet and contented minds,
and may cast all our care upon thee, for thou carest
for us; for the sake of Jesus Christ our Lord. Amen."
*Kyrrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 51 "I heard the voice of Jesus say"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory
Doxology No. 382
Solo: "What A Difference You've Made In My Life"
Cyndie Sybert
Scripture 3 John 11-12
Sermon: "Walking In Truth: Commendation"

*Closing Hymn No. 497 "Like A River Glorious"
Benediction
Postlude
***** *Congregation Standing *****
The Lovely Flowers on the Altar have been placed by
The Rainbow Girls to the "Glory of God"
Serving as Ushers today are: *Mary Lou Davis, Peg
Nazaruk, Sandy Sheppeck and Gloria Walker.
Mr. & Mrs. Harry Davis will greet the Congregation and
Visitors at the door this morning.
Hospitalized: Mrs. Irene Holbein, Mrs. Charlotte Christy.
Nursery will be provided. Attendance 172,23 Visitors.
Pam Tait, and Diane Hollefreund will be visiting the
Hospital this week plus a shut-in.
Mon. - Volleyball in Rehoboth Hall
Tues. and Thurs. - Aerobics in Rehoboth Hall
April 10 - 7:00 - Golden Circle will meet at Sunnyview
Next Sunday - New Members will be received into the
Church.
Coming - Bake Sale - Fri night, April 13 and Sat. Apr.
14 at Butler Mall sponsored by Activities Committee.
If you would like to donate a pie contact Phyllis
Tait or Sandy Sheppeck.
Women's Good Friday Breakfast - YWCA - 7:30 - Reserva-
tions must be made by Apr. 16
YWCA - Men's Good Fri. Breakfast - J. Walter Harmon
and Ken Weitzel have tickets.
Easter Sunrise Service here in Rehoboth Hall at 6:30
A.M. Followed by Breakfast. Reservations are required
by April 16 to Helen Riemer or Ginny Mangel. There
will be a free will offering taken. Men are going to
do the cooking. If you would like to help call Dick
Mangel.
Easter Eggs are all ready. Please pick up yours in the
kitchen or call Ginny Mangel. We do have lots of
extra eggs. Activities Comm. would like to have all
egg money in by April 15th.
Our annual Easter Egg hunt for children of the Easter
Seal Society is being held on April 14th. We need
cool whip bowls to make candy baskets for the children.
If you have any bring to kitchen or call Ginny Mangel.

My Dear Willie,
I can't tell you how much your note
meant to me.
I am in my eighties, living alone in a
small room, cooking my own meals and,
like the last leaf of Fall, lingering
behind. You will be interested to
know that I taught school for fifty
years and yours is the first note of
appreciation I ever received.
It came on a blue cold morning and it
cheered me as nothing has in years.

Scripture: 3 John 11-12

(Illus man writ 2 teachr & lettr in respons)

Jl simpl note gratitude, appreciatin & lk fr/individ
vu point gud idea

(Illus me & Miss Faushold & too late)

I do, do now while chanc & still aliv

esentil this wat J do 3rd letr, wrot 2suml led 2 Lord
man=Gaius, & specil 2 John

Gaius pastr cong & bild strong, gud cong & J porud hir
J jus writ serius prob cong of Gaius & precip by
man name Diotrephe

If recal, destroy letr, misplac & refus sho hospitalty
2 visit pr/teachrs J send; refus let othrs do so &
excommunicate id do

(Illus Dr. Robertson, lerticl denom papr=25 Deac cancel)
Thez men thot wer personl atack & articl mus hav hit
home & wer like Diotrephe

Now J had warn, direc thots constr advic G & cong
vs 11A=Endear term 2thoz specil 2him=dear frënd G
no folo evil & evil of corse lik that of Diotrephe
Folo=MIMEOMAI=imitat, copy, act lik & from this word
get=Mimic, Mimeograph etc

J's advic no imtat, copy that wh/evil insted copy that
wh/gud

J say individ conduc reflectin of Xpianity

persn clâim "B folo Js Xp want 2imitat Him

Js personficatin evrth gud=set patern, examp & sho by
by word/deed wat G desir fr/children

vs 11B=measur anyl is wat th/persn actins R evrday
lif

(Illus truk drivr, unemploy Chic, lost lady etc)

W do kno whthr Xpian, but kno did gud & sumhow can
asum kno sumthin at least of God

Unemploy, ex-con cud dun evil & circumstanc lik this
Satan use 2bring out evil peop

J say=thozpeop do evil not seen God=no lactul C God
& prob mean they havnt Bcum acquaint w/Js Xp Bcuz He
sed=HE THAT HATH SEEN ME HATH SEEN THE FATHER

vs 12=No kno who Demetrius is, but wat kno is J com-
mend 2 Gaius & his cong

probilty Dem lthoz travl pr/teachrs J send out

& also probilty Dem was ldelivr letr 2 Gaius & cong

But lk wat J sed of Dem wh/mak so specil:

First=Evrl knu Dem gav gud report of him

mean sinles saint, but duz mean man whom wvrl cud
& gud things bout him

Part of that had 2do w/The Truth Itself

& wat was that truth?-as alway realty Js Xp in
this mans life

He sho had truth by way liv & gav acknowleg truth2/
by way folo Js Xp

Secohd=J giv stamp aprovl

t s word simlar 2end J's gospl 21st chap

Shud sho J wrot both, but shud also identfy him as 1

who wil no giv aprovl 2just anyone

& peop of Ch's Eph had cum 2kno & rely upon complet
lth wh J stud upon

& this shown kx Bcuz J had prov w/lif liv, by Xpianity
lern lthand w/Js

J shar w/them sayings of Js, lik: BY THEIR FRUITS YE
SHAL KNO THEM, &

A GUD TREE CANNOT BEAR EVIL FRUIT, NEITHER CAN AN
EVIL TREE BEAR GOOD FRUIT

thez simpl sayd fil w/logic & wisdm wat bild erly
Ch & men lik Dem cud B comen 4work & ther livs Bcuz

they had bilt them upon fundmentls of faith & this
wat came 4th

(Illus footbal team, promis nu cars, & stil no chang)
moral of cors aply 2 the church as well

We can kno al ther is bout Xpianity But if no liv it,
all else is useless

Jn cud comend Demetrius 2 Gaius Bcuz he exemplified
a Xpian

He cud comen Gaius 2cong he serv, Bcuz he was Xpian
ldr cong needed

But had 2condem Diotrephe Bcuz evn tho had talents
abilty, he use them 2detriment & ruinatin of that
cong

It isnt how much enthusiasm we hav 4 Xp, but wat we
do with the lif He has givn us to live

"Walking In Truth: Commendation"

Scripture: 3 John 11-12

(Illus of man writing note of appreciation to his teacher)

A man who was very successful in business began to think back over his life and pondered those people who had helped him and made of him what he was. He was ~~about~~ at the mid-point of his life. For the sake of argument let's say he was around 35. As he thought of the people who had helped him he remembered one kindly teacher who had been particularly helpful in his formative years. He remembered that he had never told her in any way of his gratitude. And so he decided to get in touch with her. He contacted the school and learned that she had been retired for many years. So he wrote to her at the address the school gave him. Shortly after this he received a letter from her. It read as follows:

My Dear Willie,

I can't tell you how much your note meant to me.

I am in my eighties, living alone in a small room, cooking my own meals and, like the last leaf of Fall, lingering behind. You will be interested to know that I taught school for fifty years and yours is the first note of appreciation I ever received. It came on a blue cold morning and it cheered me as nothing has in years.

Just a simple note of gratitude and appreciation. Looking at it from the strictly individual viewpoint, perhaps it might be a good idea if we remembered some of those people who have helped make our lives better, to send a note of appreciation to let them know while they are still alive.

This is essentially what the Apostle John was doing in this third letter.

John was writing to someone that he had led to the Lord, the man called Gaius, ~~and~~ As we said before this man was very special to John. He dearly loved him because he not only was a committed Christian, but his life in the congregation he pastored was of the utmost integrity to build upon the Church of Jesus Christ. But John doesn't just lavish all of his praise and appreciation upon Gaius, but he writes to Gaius of another individual who was equally as "Commendable." That man was named Demetrius.

John had just completed writing ~~xx~~ about a very serious problem which had erupted in the congregation of Gaius and it was precipitated by a man named Diotrephes. If you recall from last week Diotrephes had either destroyed or conveniently misplaced a letter John had written to that church. And Diotrephes had refused to show hospitality to any of the visiting preachers and Bible teachers John had sent there. He had gone to the extreme of also refusing to let any of the other members show hospitality as well. And any who did were excommunicated.

An interesting sidelight to this concerns ~~x~~ Dr. Archibald Robertson who was a noted authority on New Testament Greek. Dr. Robertson once wrote an article for a denominational paper on the character of this man Diotrephes and his leadership role ~~in~~ within the church. After the article appeared, twenty five Deacons cancelled their subscription to the paper and their

reason was that they resented being personally attacked. Evidently, Robertson's article must have hit home to others ~~xxxx~~ who were just like Diotrephe-
phes.

But now that John has spoken to Gaius about Diotrephe and has given the warning concerning him, he directs his thoughts to some advice which can be constructive for the ongoing ministry of Gaius and his congregation.

John writes in the 11th verse, "Beloved, follow not that which is evil, but that which is good," 11A.

Once again we read that endearing term John used for those who were very special to him. He is saying my very dearest and best friend Gaius, John's advice is to not follow that which is evil. The evil of course was the actions of people like Diotrephe. The word "follow" ~~inx&xxk~~ is from the Greek word "MIMEOMAI" and it means to "imitate, to copy, to act like." From this word we derive our English word "mimic" and also you might recognize the derivation of "mimeograph," or the process of copying something. So John's advice is to not imitate or copy that which is evil, but instead, to copy or imitate that which was good. John is saying that an individual's conduct is a reflection of his Christianity. A person who claims to be a follower of Jesus Christ wants to imitate Him. Jesus was everything that was the personification of good. He set the example; He gave the pattern; He showed by word and deed what God desires from His children.

Thus it is that John's further advice in this 11th verse states:

"He that doeth good is of God: but he that doeth evil hath not seen God." The measure of anyone is what that person's actions are in their everyday life. This past week I heard of an unemployed truck driver who is an ex-con who saw a woman seated on a park bench in Chicago shivering with out a coat. He stopped as he walked by and asked if she needed help. She said she didn't know where she lived. She only knew it was near Sears. They got on a bus and rode to the nearest Sears. Then got in a cab and rode up and down the streets of Cicero to the tune of \$20. ~~He~~ All to no avail. Then he looked in the phone book when the woman gave him what sounded like a last name. Then directory assistance until finally a telephone supervisor believed his story and uncovered an unlisted number under that name, placed the call and the woman's very distraught and upset husband was relieved to know his wife was still ~~xxlixx~~ alive. He asked the man to bring her home and he did. They wanted to pay him, but he would take nothing. He said just the knowledge that they were happy was enough for him and he walked away.

We don't know whether that man ~~ix~~ is a Christian. But one thing we do know, and that is, he did good, and somehow we can assume that he knows something at least of God. The man being unemployed and an ex-con could have done evil just as easily. Because it is when circumstances such as this arise that Satan uses his methods to bring out the evil in many people. John says, those persons that do evil have not seen God. No one has actually seen God,

and probably what he means is that they have not become acquainted with Jesus Christ, because He said, "He that hath seen Me, hath seen the Father." Having said this, John now goes on to tell of a man who also exemplifies these qualities. In the 12th verse he writes: "Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true."

We don't know just who this Demetrius fellow is. But what we do know is that John "commends" him to Gaius and his congregation. In all probability Demetrius was being sent by John as one of those traveling preachers and teachers. And also in all probability, Demetrius was the one delivering this letter to Gaius and that congregation in Ephesus.

But look at what is said of Demetrius that makes him so special. First, John says there is a good report of all men. Everyone who knew Demetrius gave a good report of him. That doesn't mean he was a sinless saint. But it does mean that he was a man of whom everyone could say good things about him. A part of that good report had to do with "the truth itself." And what was that truth? As always, it was the reality of Jesus Christ in this man's life. He showed that he had the truth by the way he lived and he gave acknowledgement to that truth by his following of his Saviour Jesus Christ. And then John gives his stamp of approval on Demetrius by adding, "Yea, and we also bear record; and ye know that our record is true." This wording is similar to the ending which John gave to his Gospel in the 21st chapter of that book. This should show us that John was also the author of this letter. But it should also identify him as one who will not give his approval to ~~xxxxxxx~~ just anyone. And the people of the churches in Ephesus had come to know and rely upon the complete truth ~~which John stood upon~~ upon which John stood. And this was because John had shown them by his own life, by his own witness the Christianity he had learned firsthand from Jesus Himself. John shared with them how Jesus had taught, "By their fruits ye shall know them," and "a good tree cannot bear evil fruit, neither can an evil tree bear good fruit." These simple sayings filled with logic and wisdom was what was building the early church. Men like Demetrius could be commended for their work and their lives because they had built them upon the basics, ~~of~~ the fundamentals of the faith and this what came forth.

(Illustration of football team; new cars and still no change)

In a ~~small~~ town in Oklahoma, all of the high school teams were winners. Not all of them were championship teams, but at least they were respectable. All of them that is, except one. For several years they were not only winless, but losers by large lopsided scores. This had its toll on the players, the coaches, all of the students and in general, everyone in that area. Finally, a wealthy oilman decided he would give them an incentive to go out and win the last game of the season. He asked if he could speak to the team in the locker room after they had lost the next

to last game. The coach gave permission and what followed was the biggest pep talk this team had ever heard. He said, "Boys, I know that this has been a long hard season for all of you. Losing game after game isn't fun, especially when you also lose year after year. But you have one more game to play and you can make this season respectable by winning this last game. So in order to give you an incentive to win, something to shoot for, I will give a brand new convertible to every boy on this team and to each coach as well if you will go out and win. The team went wild with joy. They shouted and cheered and patted each other on the backs. For seven long days all they talked about, all they dreamed about were those new cars. For those seven long days, they ate, drank, and breathed football and the win they were going to have over their bitter rival in the final game. All of the school caught the fever and they were at fever pitch when the day of the game finally arrived. That night before they went on the field the lockerroom was filled with excitement. The coach just reminded them of the opportunity they had to at least be respectable this once and then they charged onto the field. They assembled together on the sidelines and gave one last "rah, rah, rah" together and then the game started. That night they played like they had never played before. And when the game was over they dragged themselves off the field, with the final score 38 to 0, in favor of their bitter rivals. Not even the promise of a special gift for each of them could change the truth. They ~~simply~~ may have had the "whoop-de-do" spirit, but they lacked the skills and discipline necessary to win.

The moral of course applies in the church as well. We can know all there is to know about Christianity. But if we don't live it all else is useless. John could "Commend" Demetrius to Gaius because he exemplified a Christian. He could "Commend" Gaius to the congregation he served because he was the Christian leader the congregation needed. But he had to condemn Diotrephes because even though he had talents and abilities, he was using them to the detriment and the ruination of that congregation. It isn't how much enthusiasm we have for Christ, but what we do with the life He has given us to live.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Rainbow Girls Service April 8, 1984

The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist

+ + + + +
ORDER OF WORSHIP 7:30 P.M.

Prelude

*Call to Worship - (Becky)

Great is the Lord and most worthy of praise:
His greatness no one can fathom.
The Lord is near to all who call upon Him,
to all who call on Him in truth.
He fulfills the desires of those who fear Him;
He hears their cry and saves them.

*Prayer of Invocation - (Becky)

Almighty God, we beseech You this night
to look upon us in Your own good favor,
to bestow upon us Your loving kindness;
Assist us in this worship and in your
service, so that our loyalty to the truth
may deepen. Lead us safely through our
lives and show us how to make them of
eternal worth. May this worship be a time
in which we give to You the honor and the
glory, through Jesus Christ our Lord. Amen.

*Hymn 595 - Lead On O King Eternal

Scripture: Genesis 9:8-17 - (Michelle - see enclosed copy)
Responsive Reading and Hymn 528 - God of Grace And God Of
Glory - (Robin)

Leader: Blessed are they whose ways are blameless,
who walk according to the law of the Lord.
Blessed are they who keep His statutes and
seek Him with all their heart.

Response: (first stanza #528)

Leader: Teach me O Lord, to follow Your decrees;
then I will keep them to the end.
Give me understanding, and I will keep
Your law and obey it with all my heart.

Response: (second stanza #528)

Leader: Trust in the Lord with all your heart
And lean not on your own understanding;
In all your ways acknowledge Him,
And He will make your paths straight.

Response: (third stanza #528)

Leader: To do Your will O my God, is my desire;
Your law is within my heart.
I do not hide Your righteousness in my
heart; I speak of Your faithfulness and
salvation.
I do not conceal Your love and Your truth
from the great assembly.

Response: (fourth stanza #528)

Offering

Doxology

Scripture: John 1:1-14 - (Kelly - see enclosed copy)

Sermon: "A Promise Is A Promise"

Prayer and Lord's Prayer

*Hymn 519 - Savior Again To Thy Dear Name We Raise

*Benediction - (Becky)

Now to Him who shall supply all your needs
according to His riches in glory;
to God our Father, be glory for ever and ever.
Amen.

*Postlude

*denotes congregation standing

+ + + + +
The Lovely Flowers on the Altar have been placed by
the Rainbow Girls to the "Glory of God"

We wish to thank the Following for participating in the
Service this evening:

Michelle Randolph
Rebecca Balint
Robin Gladd
Kellie Monks

"A Promise Is A Promise"

Texts: Gen 9:12; John 1:14

(It's promis 2 cum 2 church if had trousers)
 Gud xamp limit prom made by man
 Wen think proms need 2think G 2fully underst proms R
 Red prom in OT, & red fulfil prom in NT as Scrip 2day
 Perhaps nev'r felt they relate any way, but they R
 Gen. 9:13=G say set Rbow clouds as covenant
 Wen C Rbow, R 2remem G no destory flud agin
 But 2 hav Rbow mus hav 3 things
 FIRST: Cloud, & cloud bring darknes espec if 2bring Rbc
 Lifs peop Is they wer cloud brot darknes gloom 2lif
 givn ovr 2sin & liv complet 4self & away from G
 G no stan depravty & destroy by flud
 But prom nev'r let hap agin & mak cov/agrement G & mar
 " as tim go on He saw same thing hap & set bout 2
 enter worl & dispel cloud & this fulfil red Jn 1
 SECOND: Rain need 2mak Rbow
 Thru watr Rbow form & thru watr find can trust G &
 tak at His Word.
 Oft friten by watr, pouring rain
 C fluds, read bout & alarm if rain exten periods
 If liv thru flud can thank G givn prom & keep
 (Illus Hurricane Agnes & Sus River 4ft, crest 32/53)
 But G in control & no permit wipeout even tho sin &
 wickedness increases
 Peop tim Apos Jn await cum delivr fulfil G prom 2ther
 Saw gathr clouds & knu pour rain harts & livs &
 s seem no relief in site
 & so wait, & wait 4 G 2 fulfil His prom 2 them
 THIRD: Sunshin & it wen sunshin whil cloud & rain
 The Rbow colors R formed
 Thru buty prom of G made clear 2us
 But can C buty thru Jn 1:14 (read)
 2underst mus C relatship tween 2,
 G say mak cov tween self & man & no destroy watr
 Continu histry & C man sink lowr, lowr, sin depravty
 But duz He go bak on prom? No duzn't or wudn't B God
 So wat duz do? Entr worl only way U & I relat 2 &
 that human form
 liv unobtrusivly 30yr & burst upon worl ray sunlit
 in midst storm & sudenly ea pers realiz ~~waxix~~ his
 worl no destroy if recogniz & cum 2kno Son shin in
 midst rain of lif & dark cloud mak individ worlas
 2G a prom is a prom, not only mak, but keep & this comf
 & shud hav lif as discovr agin & agin thru Him
 (Powl: The Promises of God)
 Thank G 4 s luv in so many ways, but partic 4 His
 promises which never, never fail

God hath not promised
 skies always blue,
 Flower strewn pathways
 all our lives through;
 God hath not promised
 sun without rain,
 Joy without sorrow,
 peace without pain.

But God hath promised
 strength for the day,
 Rest for the labor,
 light for the way,
 Grace for the trials,
 help from above,
 Unfailing sympathy,
 undying love.

- Annie Johnson Flint

"A Promise Is A Promise"

Texts: Genesis 9:13 and John 1:14

(Illustration of promise to come to church if had trousers)

This is a good example of a limited promise made by man. But when we think of promises we need to think of God to fully understand what promises are and should be. We read of a promise by God in the Old Testament, and we read of the fulfillment of a promise in the New Testament as our Scriptures for today. Now perhaps you may never have felt that they were related in any way, but they are.

If we look at the Old Testament text which is the 13th verse of the 9th chapter of Genesis, we see recorded the statement by God that He will set the rainbow in the clouds as a covenant between God and man. This means that when we see a rainbow we are to remember that God will never destroy the earth by flood again.

~~This is a promise that takes the form of the fear of~~

In order to have a rainbow there are three things which are necessary. First, there must be a cloud. A cloud brings darkness especially if it is the type of cloud to produce a rainbow. In the lives of the people of Israel they were the cloud which brought darkness and gloom to life. They were completely given over to sin and living completely for self and away from God. God couldn't stand their depravity and so He caused them to be destroyed by the flood. But He promised to never let this happen again and thus was made a covenant or agreement between God and man. But as time went on and God looked over the earth He saw that once again the clouds of sin and disobedience had gathered in the hearts and lives of mankind and so He set about to enter into the world and to dispel that cloud. And this is what was the fulfillment which we read in John 1, which tells of the coming of Jesus Christ.

The second thing needed to make a rainbow is Rain. It is through the water that the rainbow is formed and when we look at the promise of God we can see that is through the water that we find we can trust God and take Him at His word. How often we are frightened by rain. We can see and read about spring floods and the damage flooding can cause. Therefore we are alarmed if it rains for ex-

tended periods of tims. If you have ever lived through a flood and can see first hand the hardship and problems it cause, you can readily thank God that He has given a promise and He keeps it.

(Illustration Hurricane Agnes and Susquehannah River, 4ft, crest at 32/55)

But we see and know that God is in control when He does not permit the flooding to destroy mankind even though the wickedness goes on and increases. The people of the time of the Apostle John were awaiting the completion of a promise from God that He would send a deliverer to them. They had seen the gathering clouds and they knew the pouring of rain into their hearts and lives. It must have seemed as though for them there was no relief in sight. And so they waited and waited for God to fulfill His promise to them.

The third thing needed to make a rainbow is Sunshine. It is when the sun shines while there is rain and rainclouds that the colors of the rainbow are formed. It is through this beauty that the promise of God is made evident to us. But as also became evident to the people awaiting the fulfillment of God's promise when God's Sonshine burst forth upon the world as John tells it in verse 14 of the first chapter of his Gospel, (Read this). That sunshine is spelled Son shine.

To understand this we need to see the relationship between the two. First, God says He is making a covenant between Himself and man that He will not destroy the world with water. Then, He continues in the history of mankind only to see them sink lower and lower into sin and depravity. But does He go back on His promise? No, He doesn't or He wouldn't be God. So what does He do? He enters the world in the only way that you and I can relate to Him, and that is in the form of another human being. But this human enters rather unobtrusively into the world and lives an ordinary life for 30 years. But then He bursts upon the world like a sudden ray of sunlight in the midst of a storm. Suddenly, each person can realize that his world will not be destroyed, if he will recognize and come to know the Son, shining in the midst of the rain of life, and the dark clouds which make up our own individual daily worlds.

To God A Promise Is A Promise. He not only makes them, but He keeps them.

is is the comfort and the joy we should have in this life as we discover it over and over again in His Word.

A poet, Annie Johnson Flint puts it in this light, (Read, The Promises of God). Thank God for His love as shown in so many ways, but in particular, for His promises which never, never fail.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Palm Sunday April 15, 1984

The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
David Andrews, Acolyte

* * * * *
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Hosanna to the Son" Wilson

*Processional Hymn 249 "All glory, laud, and honor"

*Ascription

*Exhortation

*Confession: Our Father, as on this day we keep the special memory of our Redeemer's entry into the city, so grant, O Lord, that now and ever He may triumph in our hearts. Let the King of Grace and Glory enter in, and let us lay ourselves and all we are in full and joyful homage before Him; through the same Jesus Christ our Lord. Amen."

*Kyrie

*Assurance of Pardon

*Praise

Pastor: Blessed be the Lord God!

People: And blessed be His Glorious Name forever!

*Gloria Patri

Hymn No. 212 "Tell Me the Stories of Jesus"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "Palms"

Doxology

The Rite of Confirmation - The Charge: The Vows:

*The Apostles Creed - Page 137 - Congregation and Confirmands

The Confirmation: The Confirmation Prayer

The Reception of Adult Members

Anthem: "Antiphonal Hosanna"

The Scripture: Luke 19:28-40

Smith

Sermon: "Have You Seen The King?"

Prayer

*Hymn of Dedication 248 "Hosanna, Loud Hosanna"

Benediction

*Postlude

* * * * * Congregation Standing * * * * *

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. George Pflugh in loving memory of their "Daughter" Pamela Jean Pflugh.

Serving as Ushers today are: *Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy.

Bruce Fencil and Lloyd Link will be visiting the Hospital this week.

Monday - Volleyball in Rehoboth Hall

Tuesday - Aerobics in Rehoboth Hall

Maundy Thursday - 7:30 - Service and Holy Communion in Rehoboth Hall. Reception for New Members and Congregation will be in the Hall afterwards.

Good Friday Breakfasts for Men, Women

Good Friday Service here at St. Paul's at 7:30 - and Holy Communion.

Easter Sunday 6:30 - Easter Sunrise Service

6:30 - Breakfast will follow in Rehoboth Hall -

Reservations must be made.

Easter Worship at 11:00. A.M.

We welcome our new members today:

By Confirmation - Chris Andrews and Danny Mangel.

By Letter of Transfer - Mrs. Sara Cubbison, Darrell and Connie LaMotte, Darrell LaMotte, Jr., Emile and Jane Massart, and Mrs. Elva McCormick.

By Profession of Faith - Mr. & Mrs. Richard Dalley, (Alma); and Beth Kocko.

Deacon Martin Henry will greet the Congregation at the door this morning as well as those visiting with us. Visitation Committee is recruiting members at all times telephone Mike Nazaruk.

The attendance last Sunday was 183 with 17 Visitors.

There are still Easter Eggs left contact Ginny Mangel.

The Women's Fellowship purchased the boutonnières for the Confirmands.

"Have You Seen The King?"
Scripture: Luke 19:28-40

Suml wrot=1 Luv A Parad wh includ mos everl
rad draw atentin & peop go out way 2observ watevr
emphasiz=day/event/famus peop
ancient histry parad=Alex Grt,Rom Emps=powr & mite
parad lineup=slavs;army;oficrs;emp & bodygard
2M parad held chang cors histry;it delib & planed
Js recog as Mesiah fr/God in Jericho & plan go2 Jeru
Any1 cud tol persnl tragdy 2 Him if did so;Ch pr &
enemies seek way 2 stop pr/teach as was
vs 28=prov delib natur this actin
Beth 2M=2mi fr/Jeru giv specif inst 2discipls
plan work out=pasword & so read go lik plan
vs 35=bad gramar=(story preachr & hen=lay or ly)
no import whthr Js set,sat,sited=import wat go 2do
vss 36-37=parad Bgun & peop aclaim 4 mitry works seen
witnes=heal,rais ded,pr/teach lik no Scrib/phar,but
lik one with authority
vs 38=no ordinary parad,but laclaim man as sent fr/God
He cal King & dif Bcuz donkey & horse=explain
Examps of 3peop questined bout King:
merchant:seen many Mesiah,self-aclaim,proclaim;prob
ded by weekend by Rome 4 treason agin Rome
religius man:no impres;pr/teach,sleight hand captiva
peop;How lead ammy?=shepherds? sheep kil Romans?Smel
quest ask=wh preced Wndy by 2M=Where's The King?
Hav U Seen The King? & 4many peopanser was/wud bin,
Wat King?
But He aclaim long ago wud cum & Moses tol of Him
THER SHAL CUM A SMTAR OUT OF JACOB,& A SCEPTR SHAL
ARTS OUT OF IS. OUT OF JACOB SHAL CUM HE THAT SHAL
HA DOMINION.
clearly this wat G promis
Hav U Seen The King? Do U recogniz as G's mesengr
sent 4redemptin mankind?
This event that Spr Sundry prov wat G sed wud do &
He did in persn Js Xp
But event also sho rein th/King sent by G,alredy Bgun
B4 arivl on donky
vs 39=othr word,thez wel skul,wel train relig ldrs,
thez grad=Jew Theo Sem of Jeru say=tel Ur folors 2
knok off this nonsense
Wat tuk plac during Js minstry?=doubt/criticism Bcuz
nevr act lik thot He shud
completly unorth & opos 2wat Bliev Mes shud Be
Sc ry shutup & prov He not one sent from God
vs 40=Js anser & say rev G in2 lif mankind cud no 1
longr B muzled & hidden & if peop no aclaim Him,
elements themselvs wud giv evidenc of fact

King had cum & questin B4 them was=Hav U Seen King?
But no only cum 2erth as G's redeemer but Bgun
reim as proclaim thru Him worl cud hav lif,B4givn,
& eternl w/God
Hav U Seen King?=do U kno thez realtys thru Js Xp?
But also G gav nothr th/thru king & that K wil cumagin
Lk 5:31-35=Js in Ferea,pr/teach;tol get out explain
vs 35=dudz this mean wat haph Palm Sun? = No this not
th/2B futur timtabl G has set in motin
Wen Js Ascend=Act l=angl sed=Ye men Gal why stand Ye
gax up in2hvn,this same Js wh takn up fr/U in2hvn
shal so cum lik manr as ye hav seen go in2 hvn
promis wil cum bak agin as went in2 hvn
present liv Ch age/Age Gentils & L apear cloud & rap
or tak Ch out of worl;both liv/ded in Xp go 2B w/Him
7yrs Tribulatin;many Jew redeem & Js return w/saints
& wil rein 1M peace;cum bak 2 Jeru & ther wilB aclaim
Blessed is He that cumeth in the name of the Lord
& this wilB fulfil of this 35th vs
OT scrip=& they wil lk upon Him whom they hav pierced
This mean Jews recogniz pierced hand,feet,side pierced
on ther Bhalf,& wil aclaim as ther Messiah
Whol univers wil aclaim Him & all thoz His wil rein
w/Him
Wil U B w/King Bcuz U saw Him whil U permit liv this
erthly lif?
(Illus Mikey & parad at Disneyland)
isnt this lik worl?
most of it go on merry way,oblivius 2fact it lost & c
out of plan wh/G has 4it
Hav U Seen The King?=or R U a part of parad & not
ref'y kno wat parad all about?
A of us lik peop who stud sideline in Jeru on 1st
Palm Sundry
Ther thoz atrac by nois & stop watch wat tak plac &
join crowd sheer curosty,& cheer Bcuz th/2do
Thoz herd miracl workr & no sure who was,& cheer so
they w/in crowd jus in case they rite=covr all bases
then thoz realy Bliev He Mesiah & ther cheer from
depth harts
They saw Him as Redeemer & had no doubt bout it
2 which grp do we Blong this morn?
Afta weigh all evidenc=Have You Seen The King?

"Have You Seen The King?"

Scripture: Luke 19:28-40

Someone wrote a song entitled, "I Love A Parade," which includes almost everyone. A parade is something which draws attention and people will go out of their way to observe whatever it is the parade is emphasizing. There are all sorts of parades which commemorate special days and events, and then there are parades for famous people. But each in their own right draw attention to something or someone. Parades had their start back in the ancient world and were the opportunity for a conquering hero to display his power and might. Alexander the Great, the Emperors of Rome and others like them used parades all the time. When the Ceasars for instance were off on a mission of conquest a parade was held as they returned to Rome which gave a complete picture of that conquest. Heading the parade would be those who were taken captive and the defeated warriors. These would be followed by the different divisions of the army and then would come the officers and finally, the Emperor himself.

But approximately 2000 years ago there was a parade held which was to change and alter the course of history as no other parade ever did, or ever would. This parade was deliberate and planned. Jesus, the one who was recognized by many as the Messiah sent from God was in Jericho ~~in the spring of the~~ and when He departed from Jericho He had definite plans to travel to Jerusalem. Anyone would have told Him that such a move ~~would end~~ could only end in personal tragedy for Him, since the Chief priest and the leaders of the Jews were seeking a means by which they could stop Him from preaching and teaching as He was.

To say this was deliberate is proved by verse 29, (read this). So on that Sunday morning He was at Bethany which was about 1½ to 2 miles from Jerusalem. From there He sent two of His disciples with specific instructions that they would find a certain donkey tied and they were to untie him and bring that donkey back with them. To show how well planned this excursion was, Jesus had worked out a sort of password with the man who owned the donkey. So we can surmise this episode was pre-arranged. And so we read in this Scripture that everything worked out just as Jesus had said it would. So we read in the 35th verse, "And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon."

Perhaps the grammar of this verse is not exactly correct. It should probably read, "And they sat Jesus thereon." This is somewhat like the story of a young minister who was being considered ~~for the position~~ to become the pastor of a certain congregation. The people in the congregation wanted someone who was educated and used good grammar. So they asked him the question, "If a hen is seated on a nest would you say she was sitting, or setting?" He answered, "It really doesn't make much difference, what is more important is ~~whether that hen is on the nest~~ that if she cackles, while on the nest, Is that chicken laying, or lying?"

So it's not important whether Jesus was ~~xxxx~~ seated, or set, or even sitted upon the donkey. The important thing is that He was prepared toride deliberately into the city where His enemies awaited His arrival.

So we read in verses 36 and 37, "And as He went, they spread their clothes in the way. And when He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty ~~xxxx~~ works they had seen."

The parade had begun and those who were followers of Jesus acclaimed Him we are told "for all the mighty works that they had seen." These very people had witnessed His ministry firsthand for approximately three years. They had seen people healed of all kinds of diseases and medical problems. They had seen Him raise several people from the dead. And they had heard Him preach and teach ~~like~~ very unlike the Scribes and teachers, for "He taught them as one with authority." They recognized Him as God's Messiah. So they greeted Him with a palm strewn roadway and verse 38 says they proclaimed, "Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

This was no ordinary parade, but a parade in which this man was acclaimed as ~~the~~ the one who came in the name of the Lord. He was called a King. But there was a distinct difference between His arrival and the arrival of others kings. He came riding on a lowly donkey which meant He came in peace. The other kings came riding white horses which signalled they came on a mission of war and conquest.

If it would have been possible it would have been interesting to find out from a few of these people what their reactions were to this grand entrance made by Jesus. Think of a reporter seeking an interview from several of them. Perhaps a merchant along the way would have been questioned.

"What do I make of this man being acclaimed as a King? Well I'll tell you, if He is a King, then I'm a king too. I've seen these self-acclaimed and proclaimed Messiahs come along for quite a few years. Each one of them has proven to be a fake and this one is no different. I'd be willing to say that He will be lucky if He lasts out the week. And its a good bet that He will be dead before the week is over at the hands of the Romans for trwason against Rome."

Or perhaps one of the religious minded men of Jerusalem were asked what he thought of all of this.

"I'm not impressed with this at all. T^{his} fellow comes along and by some fancy preaching and sleight of hand He is able to captivate the lot of them. They believe He is going to lead them against the Romans and they will be free. What will he use as His leaders in this revolt? The shepherds as His officers and generals? Will He have them drive a million sheep into the midst of the Roman legions and perhaps the Romans will all drop dead, perhaps because of the smell? What kind of a King could he ever be? The King that God is going to send is going to lead a vast army of Jews to overthrow His enemies."

And so the question asked in that ancient world and which preceded the Wendy's commercial by about 2000 years was, "Where's the King?2 Have You Seen The King?" For many people the answer was and would have been, "What King?" But He was acclaimed and there were those who knew that He THE ONE God had promised so long ago. Back during the time of their father Moses the Jews had been told, "There shall come a Star out of Jacob, and a scepter shall rise out of Israel ... out of Jacob shall come He that shall have dominion."

And clearly this was the King God had promised. "Have You Seen The King?" Do you recognize Him as God's messenger sent for the redemption of mankind? This event in Jerusalem on that Spring Sunday proved that what God had said He would do, He did in the person of Jesus Christ.

But this event also shows that the reign of this King sent by God had already begun before His arrival on the donkey. Verse 39 tells us, "And some of the Pharisees from among the multitude said unto Him, "Master, rebuke Thy disciples."

In other words, these religious leaders, these well versed and well trained and well educated men; these graduates of the Jewish Theological Seminary of Jerusalem were saying, "Tell your followers to knock off this nonsense."

What took place all throughout the ministry of Jesus? It was doubt and criticism because He never acted as they thought He should. His methods and His manner were completely unorthodox and opposed to what they believed the Messiah was or should have been. So they tried to shut Him up and to prove that He was not the promised One of God. But look what Jesus ~~xxxx~~ gives as an answer in verse 40, "And He answered and said unto them, "I tell you that if these should hold their peace, the stones would immediately cry out."

Jesus was saying that no longer could the revelation of God into the life of mankind be hidden or muzzled. If the people themselves would not acclaim Him and proclaim that He was King, the elements themselves would give evidence of that fact. The secret was out! God was in their midst! The King had come and the question before them was, "Have You seen The King?" But not only ~~xxx~~ ^{had} the King come to earth as God's redeemer of mankind, but He had begun His reign as He proclaimed that ~~xxx~~ through Him the world could have life, be forgiven, and live eternally with God. "Have You Seen The King?" Do you know those realities through Jesus Christ?

But there is one other thing which God gave through His King and that is the King will come again. Prior to this event Jesus was ^{in Perea} preaching and He ~~told of the destruction of the Temple in Jerusalem~~ was told by the Pharisees to get out of there and to stop His preaching. Let's look at that in the 13th chapter of this Gospel of Luke. We begin reading at the 31st verse. (Read verses 31 to 34, and explain). Then we read in the 35th verse, (read this). Is this what was taking place on this day we now call Palm Sunday?

No it isn't! This is to be a part of a future timetable which God presently has in motion. When Jesus ascended and the disciples continued to look toward heaven an angel spoke to them and said as recorded in the 1st chapter of Acts. The angel said, "Ye men of Galilee, why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen ^{Him} go into heaven." The promise is that He will come back again in the same manner as when He went into heaven.

We are presently living in what is known as the Church Age, or the Age of the Gentiles. When God has completed His Church, The Lord is to appear in the clouds and rapture, or take His people out of this world, both the living and the dead who died in Christ. When the Church is removed from the world a period of seven years of what is called "Tribulation" will take place. During that time of extreme hardship many, many Jews will come to accept Jesus Christ as their Messiah. At the end of that seven years, Jesus Christ will personally, physically return to earth with all of His saints and will once again appear in Jerusalem. At this time He will be acclaimed as the King, the Messiah of God and as Jesus said, the Jews will acclaim Him by saying, "Blessed is He that cometh in the name of the Lord." This is when this 35th verse of Luke 13 will be fulfilled. An Old Testament Scripture also tells us, "They will look on Him whom they have pierced." Meaning that the Jewish people will recognize the One who had His hands, and feet, and side pierced on their behalf. At that time the whole universe will see Him and know Him as the King of Kings who will reign for a thousand years of peace upon the earth. All of those who are His will reign with Him as well. "Have You Seen The King?" Will you be with the King because you saw Him while you were permitted to live this earthly life?

(Illustration of little Mikey and the parade at Disneyland)

A grandmother tells of taking her two grandsons, ages four and six to spend a day at Disneyland. During the course of the day she ~~hought~~ bought each of them a little little flag. Several times during the day they stopped and watched the marching band of toy soldiers. Each time the boys were spellbound as the band marched by. All at once the grandmother realized that the four year old was gone. She began to search frantically for him, but he was nowhere to be seen. She sat down to think this over and decide what she should do. As she sat there she looked up to see the marching band of toy soldiers. And there at the end of the line smiling merrily, and waving his flag was little Mikey, having the time of his life, completely unaware that he was lost."

And isn't this like the world? Most of it goes on its merry way oblivious to the fact that it is lost and out of the plan which God has for it.

"Have You Seen The King?" Or are you a part of the parade not really knowing what the parade is ~~all~~ all about? All of us are like the people who stood on the sidelines in Jerusalem on that First Palm Sunday. There were those who were attracted by the noise and stopped to watch what was taking place

and they joined the crowd in -5- do
out of sheer curiosity. Then there were those who had heard of this Miracle
worker and they were not too sure just who He was so they cheered along with
the rest so they wouldn't appear out of place. They were covering all bases
just in case He was who He said He was.

And then there were those who really believed He was God's Messiah and their
cheering was from the depths of their hearts. They saw Him as their redeemer
and had no doubts about it. To which group do we belong this morning?
After weighing all of the evidence, "Have You Seen The King?"

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

EASTER SUNDAY April 22, 1984

The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Danny Mangel, David Andrews - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude

Call to Worship

Pastor: Why seek Ye the living among the dead?
He is risen!

People: He is risen indeed!

Pastor: Let us worship God!

*Processional Hymn 289 "Christ the Lord Is Risen Today"

*Invocation: (in unison)

Almighty God, we know that this is the day of resurrection; the day which completes the hope of immortality; the day which promises our own resurrection. May we worship You in spirit and in truth and in the beauty of holiness. Christ is triumphant; let us triumph because we abide in Him. Christ is victor; let us be victors because we are His. But most especially let Him who conquered all on our behalf, come into our homes, our church, and our hearts this glorious day. Our Lord and Saviour Jesus Christ is risen indeed and we come to You in His name. Amen.

*Praise

Pastor: Blessed be the Lord God!

People: And blessed be His Glorious Name forever!

*Gloria Patri

Hymn No. 299 "He Lives"

Dedication of Love Loaves

Easter Prayer

Offering

Offertory

*Doxology

Easter Anthem "Tell It Out: He Is Risen"

Scripture: Matthew 28:1-10

Sermon: "Darkness To Light"

Prayer

*Hymn No. 292 "Because He Lives"

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

Serving as Ushers today are: *Richard Mangel,

Don Kingsley, Edward Walker and Gary Penar.

Dan Bosko, Carl Vinroe, and Art Carney will be visiting the Hospital this week.

Don't forget to pick up your Easter Lily after the 11:00 Service

Monday - Volleyball

Tues. and Thurs. - Aerobics

Hospitalized: Mrs. Emile Massart and Mrs. Linda Shepeck.

Mrs. Sue Davis will provide the Nursery today.

God dispatched an angel in

The early morning light;

He rolled away the great stone

And left the guards in fright.

The Saviour stepped from death to life,
His graveclothes laid aside,
And none on earth could hold Him fast--
No matter how they tried.

The Resurrection and the Life

He opened wide the door

To Heaven and eternal life

And joys forevermore!

HALLELUJAH! He is RISEN!

Georgia B. Adams

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Easter Sunrise Service April 22, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Mr. Richard Mangel, Liturgist
+ + + + +
EASTER SUNRISE SERVICE - 6:30 A.M.

Prelude
*Hymn No. 289 Christ the Lord is risen today
*Call to Worship
Leader: Now is Christ risen from the dead,
and become the first fruits of them
that slept.
People: Thanks be to God, which giveth us
the victory through our Lord Jesus
Christ.
Leader: If ye then be risen with Christ,
seek those sitteth on the right
hand of God.
All: Jesus said, "Fear not, I am the first
and the last: I am He that liveth, and
was dead; and behold, I am alive for
evermore."

*Invocation
them: "Forth He Came at Easter"
ayer
Hymn No. 298 "Christ Arose"
Scripture: Luke 24:1-12
Sermon: "Did He, Really?"
Prayer
*Hymn 292 "Because He Lives"
*Benediction

"Did He, Really?"
Scripture: Luke 24:1-12
(Illus Nancy & God in her heart)
th is honest doubt & mus hav bin reactin word Bgin
sped Js Xp risen fr/tomb
any persn wud hav ask=Did He, Really? & w/quest may
convinc, but await furthr pruf 2cum
But had ask relig elite reactin wud hav bin 2contrary
Wud bin=Did He, Really? O sur, yeah, glad 2hear; but if
want 2kno truth we fix 4gud so wat hear imaginatin
Ther nothing wrong honest doubt, serv worthwhile purp
& that purp 2seek truth & wen truth kno hones doubt
giv way 2 faith & assurance
Case Nancy=as child no underst, but Bliev wat told &
now kno certinty G duz liv hart Beuz acpt Js Xp Sav.
As deal aspec Xpiantry, mesag Js Xp=prompt 2tak sides
Resurrectin jus 1 pt, but main one 2B sure
eithr Bliev, or pas off as sum fairy tale
Scrip giv exams choices peop made
Mt. chap 28: Joe bury Js & nex day Ch pr, Phars cum Pil
& tol wat Js sed bout rise grave
Ironical= no Bliev in Him, but no want tak chances
Ask decree seal tomb=grant & dun & gard at tomb
Sun AM=earthquak, angl descend rol stone & gards dumb
Women tol go tel discip Js risen & ran; met Js & He
tel 2 tel discip also
Vs 11-15=READ
(Illus Ed Marham poem bout soldier=READ)END
mony buy anyth, but no buy truth=Ex. gards/deth etc
this 1st attempt deny resur Js Xp, but no stop then
(Illus 1965=buk Hugh Schonfield=Pasovr Plot)
(P d excerpt from book)
th is lexampl suml try disprov resur Js & main reasn
wat G did, no posib by human stnds
but 1 thing ea theory poses & sumwat lik man unic
prob=(Illus man convinc he ded)
this man no face realty & this exact wat tak plac
thoz try disprov resur
but evn midst circl frends ther unBlief
vs 8=(our Scrip)=women Bliev
but VS 11=Unbelief
But J's Gospl tel they cum 2Bliev=Chap 20:19-20A
Their Blief=vs 20B
but climax Thomas no w/them & no Bliev if no See
8day latr Js cum agin & tel Thomas touch & C
vs 28=Thomas admision & Js anser vs 29
(I us Wm Sangster & shouting on Easter)Js Xp arose
fr, grav! & sum may ask=Did He, Really?=Yes He Did & G
has show in His Word & reveal 4all 2kno & Bliev
through Jesus Christ Himself

Sunrise Service - Easter Sunday April 11, 1993 -
Community Bible Church - Sagamore, Pa. 7:00 A.M.

Prelude
Greetings/Joys/Announcements
Breakfast after service - no charge, free will offering
Church 9:30 A.M.

Call to Worship:
NOW IS CHRIST RISEN FROM THE DEAD, AND BECOME THE
FIRST FRUITS OF THEM THAT SLEPT.
THANKS BE TO GOD, WHICH GIVETH US THE VICTORY
THROUGH OUR LORD JESUS CHRIST.

* HYMN
Offering/Prayer
* DOXOLOGY
MORNING PRAYER
HYMN
SCRIPTURE: LUKE 24:1-12
SERMON: "DID HE REALLY?" - St. Paul's, Butler 4/22/84 - 6:30
* Hymn
* Benediction

MAN FIND HARD BLIEV G CAN DO IMPOSIBL & NOT WANT TO ACPT IT
(T'S MAN BOSTON WHO WAS CONVINCED HE WAS DEAD)
N ACE REALITY & THIS WAT TAK PLAC THOZ NO ACPT RESUR
VS 8=OUR SCRIP - WOMEN BLIEVED, BUT WAT OF OTHRS????
VS 11=APOSTLES NO BLIEV,BUT WAT HAPPN ???

JN 20:19

JN 20:19
VS 20=THEY BLIEV
VSS 24-29=READ & EXPLAIN
(ILUS WM SANGSTER & SHOUT ON EASTER MORN)
JC XP ARCS FR/THE GRAVE,
SUM MAY ASK "DID HE REALLY???"
HE DID, & GOD HAS SHOWN IT TO US, & REVEALED IT FOR ALL
TO KNOW & BLIEV THRU JS XP HIMSELF
HOW TERRIBL TO NOT BE ABL TO SHOUT HE IS RISEN TODAY,BCUZ WE
DO NOT BLIEV
BUT FAR WORSE TO KNOW IT & BLIEV IT, & NOT WANT TO SHOUT IT

SCRIP: LK 24:1-12 - SERMON: "DID HE REALLY?"

(ILUS NANCY & G IN HER HART * XZIE "IS HE REALLY?")

HONFS DOUBT & REACTIN AS WORD CIRCU BOUT JS B ALIVE & RISE
FR MB

QUESTIN - "DID HE REALLY???"

FOLLOWRS AWAIT FURTHER PRUF - LIK WE DO, FILM AT 11
RELIG ELITE= OH SURE, GLAD TO HEAR THAT, BUT IF WANT KNO TRUTH,
WE FIX HIM 4GUD,SO WAT U HEAR WILD IMAGNATIN SUM
HIS FOLLOWRS

NTH WRONG HONES DOUB,SERV PURPOS OF SEEK TRUTH

NANCY NO UNDRST COMPL,BUT 2DAY KNO G LIVS HER HART

AS DEAL ASPECS XPIANTY C MESAG JS XP PROMPTS ALL 2TAK A SIDE
& RESUR JUS ONE EXAMPL -EITHER BLIEV OR PAS AS FAIRY TALE

MT INCLUD SEVRL THINGS OTHRS EXCLUD

MT 27:62-66=IRONIC THOZ NO BLIEV WORRY MAYBIN SUM TRUTH WAT SED
EXPL ROMAN SEAL ON TOMB - WAX & STRING BUT WAT HAPPN???

MT 28:2=G OVRUM WAT MAN FEEBLY TRY TO HIDE

P HARVY SED YESTRDAY=NOTIC WHO ANGL TOL BOUT RESUR,WOMN & WORD
WAS SPRED QUICKLY

VS 11=(ILUS EDWIN MARKHAM & POEM BY ROMN SOLDIER)

MONEY CAN BUY ALMOS ANYTH,BUT NOT TRUTH

EXPL PILAT/ROMN OFFICILS MUSBIN PAID OFF BCUZ SERIUSNES SOLDIER
SLEEP ON DUTY - ALL EXCUTED IF ONLY ONE SLEEPS

THIS 1ST ATEMP DENY RESUR OF JS & CONTINU 2DAY

(ILUS HUGH SCHONFIELD,JEW SCHOLAR & PASSOVER PLOT)

Edwin Markham, poem about Roman soldier: (end)

"Years have I wandered, carrying my shame;
Now let the tooth of time eat out my name.
For we, who all the wonder might have told,
Kept silence, for our mouths were stopped
with gold.

Hugh Schonfield: book "Passover Plot" 1965

It is the moment before sundown in Jerusalem.
On the hill Golgotha three bodies are suspended
on crosses.

Two, the thieves are dead.

The third appears so.

This is the drugged body of Jesus of Nazareth,
the man who planned His own crucifixion,
who contrived to be given a soporific potion
to put Him into a deathlike trance.

Now Joseph of Arimathea, bearing clean linen
and spices, approaches and recovers the still
form of Jesus.

All seems to be proceeding according to plan.

Did He, Really?"

Scripture: Luke 24:1-12

(Illustration of Nancy and God in her heart)

A few years ago when our daughter Nancy was a little girl, about three or four, we were sitting in the backyard on a beautiful summer night. It was one of those nights when there wasn't a cloud in the sky. All of the stars were winking, and blinking, and nodding. I remarked to her about the beauty of the sky and quoted Psalm 19:1, "The heavens declare the glory of God and the firmament showeth His handiwork." She asked, "Daddy, is God up there in heaven?" I answered, "Yes, He is! But do you really ~~know~~ ~~where~~ want to know where He is?" And of course she said she did. I ~~poi~~ pointed and said, "He's in there!" Her eyes got as big as half dollars and she asked, "Is He really?"

Now this is honest doubt and this must have been the reaction as word began to circulate that Jesus Christ had arisen from the tomb. The average person would have asked, "Did He, Really?" And with that questioning ~~wouldxxxxxxx~~ may not have been convinced but assumed an attitude of awaiting further proof. But had you asked some of the religious elite of that day their reaction would have been one to the contrary. It would have been, "Did He, Really? Oh yeah, sure. Glad to hear that! But if you really want to know the truth, we fixed Him for good, so what you are hearing is just the wild imaginations of some of His followers." There is nothing wrong with honest doubt, in fact it serves a worthwhile purpose and that purpose is to seek the truth. And when the truth is known, honest doubt should then give way to faith and assurance. In the case of Nancy, she didn't completely understand what I told her even with an explanation. But she believed what she was told and today she knows for a certainty that God does live in her heart because she has accepted Jesus Christ as her Lord and Savior. And as we deal with all aspects of Christianity we see that the message of Jesus Christ prompts everyone to take a side. The example of His resurrection is just one point on which sides are chosen. Either it is believed or it is passed off as some sort of fairy tale. We can read in Scripture of the choices which the people of that day made.

In the account which is given in the Gospel of Matthew we see several different things which Matthew chooses to include. After Joseph had buried the body of Jesus in ~~in~~ his tomb, Matthew tells us that the next day the chief priests and the Pharisees came to see Pilate. They told him of the words of Jesus about rising again on the third day. And isn't it ironic that the very ones who didn't believe in Him, were the same ones who were worried that there may be some truth in what He had said? So in order to prevent this from happening, they asked Pilate to decree that the tomb be sealed with the official Roman seal. This meant that wax and string would have been used and if the string were broken it would reveal the seal had been ~~pampered~~ tampered with. And along with this a guard was stationed at the tomb. But on that early Sunday morn

we read that there was a great earthquake, an angel descended from heaven and rolled back the stone and the guards who were on duty were stunned and were in a trance. The women who had come to the tomb were greeted by the angel and were told to tell the disciples that Jesus had arisen. As they ran on their happy errand, they were met by none other than Jesus Himself. After He had talked to them, He also advised them to go and tell the disciples.

At this point then we read in the 28th chapter, ~~the~~ beginning at the 11th verse: "Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, 'Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.'"

Edwin Markham wrote a poem about one of the soldiers who in his younger years had been at the crucifixion and had stood guard at the tomb. Now he was an ~~old~~ old man and he was remembering what had taken place. He ends his thoughts with the words, "Years have I wandered, carrying my shame;
Now let the tooth of time eat out my name.
For we, who all the wonder ~~of~~ might have told,
Kept silence, for our mouths were stopped with gold."

Money can buy anything, but it cannot buy truth. To analyze this incident briefly we must see the absurdity ~~of the~~ and the futility of the actions of these Jewish leaders. In order to keep these Roman soldiers from being executed, Pilate and other Roman officials would have had to be paid off also. If one of those guards were to be found guilty of being asleep on duty, all of them would have been executed. That is how seriously the Romans thought about negligence of duty.

So here we see the very first attempt to deny the resurrection of Jesus. But those attempts didn't die ~~in the~~ on that first Easter day, they have continued right down to our own present day and age. In a book which came out around 1965 a Jewish scholar named Hugh Schonfield tried to prove that the entire episode of Jesus' birth, life, death and resurrection was a hoax.

He entitled his book, "The Passover Plot." Listen to what he writes: "It is the moment before sundown in Jerusalem. On the hill Gologotha three bodies are suspended on crosses. Two, the thieves are dead. The third appears so. This is the drugged body of Jesus of Nazareth, the man who planned his own crucifixion, who contrived to be given a soporific potion to put him into a deathlike trance. Now Joseph of Arimathea, bearing clean linen and spices, approaches and recovers the still form of Jesus. All seems to be proceeding according to plan."

Now this is only one example of someone trying to disprove the resurrection of Jesus. The main reason for it is because what God did is simply not possible, at least from the human understanding or reasoning. But the one

thing each of these theories possess is somewhat like a man who ~~was~~ had a very unique problem.

(Illustration of man who was convinced he was dead)

There was a man who lived in Boston who had a very unique problem. He was very much alive, but he was convinced he was dead. No amount of persuasion could convince him otherwise. So he went around saying to himself and everyone else, "I'm dead, I'm dead." His family took him to several doctors and then finally to a psychologist. As he walked into the psychologist's office he muttered, "I'm dead, I'm dead." The psychologist examined him and told him, "I want you to go around all this week repeating this phrase: 'Dead men don't bleed dead men don't bleed.'" The man left the office and all week long he repeated the phrase and came back to the doctor's office ~~the next~~ for his visit, still repeating the phrase. "Good" said the psychologist, "now we're getting somewhere." So he sat him in a chair and told him he was going to perform an experiment on him. Taking a pin, he pricked the man's finger and squeezed it to make it bleed more profusely. "There, you see, you're not dead, you're alive." The man looked down at his finger in utter astonishment and then replied, "What do you know about that? Dead men do bleed!"

This man simply would not face reality and this is exactly what is taking place with those who try to disprove the resurrection.

But even in the midst of His circle of friends there was unbelief. We read in our Scripture this morning of the women coming to the tomb and being told He had arisen. So we read of them in the 8th verse, "And they remembered His words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest."

The women believed, but we read of the others in the 11th verse, "And their words seemed to them as idle tales, and they believed them not."

But their unbelief turned to belief as we learn from John's account of the resurrection day in his Gospel. They were assembled in the Upper Room with the doors locked and Jesus stood in their midst, and said, "Peace be unto you. And when He had said so, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord."

But the climax of this story is that Thomas was not with them and when they told him, he said that unless he could see the nail prints and put his finger into them and put his hand in His side, he would not believe. Eight days later Jesus appeared to them again and Jesus invited Thomas to touch Him and put his hand in His side in order to believe. And we read of Thomas in the 28th verse, "And Thomas answered and said, 'MY Lord and my God.'" Thomas' belief was brought about only by seeing for himself. Jesus said to him, "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

~~His reply to the statement 'Jesus Christ is risen' should not evoke the question 'Did He really?' but instead~~

(Illustration of William Sangster and shouting on Easter)

William Sangster was a noted Methodist minister in England. Following World War II he headed a renewal movement in England. But then his ministry except for prayer was ended by a disease which progressively paralyzed his

body, including his vocal chords. On the last Easter he spent on earth he painfully printed a note to his daughter. But still barely able to move his fingers he wrote, "How terrible to wake up on Easter and have no voice to shout, 'He is risen!' Far worse, to have a voice and not want to shout."

Jesus Christ arose from the grave! And some may ask, "Did He, Really?" Yes He did, and God has shown it to us in His Word and revealed it for all to know and believe through Jesus Christ Himself

Community Bible Church - Easter Sunday April 11, 1993 - ~~XXXXXX~~
Sagamore, Pa. 9:30 A.M.

Prelude
Greetings/Joys/Announcements/Prayer Requests

EM BEHND BY BECKY CLOUSER
MEMOR OF LADIE ALLHUIE & PARENTS
HELVIN B HAZEL ALLHUIE

CALL TO WORSHIP:
WHY SEEK YE THE LIVING AMONG THE DEAD?
HE IS NOT HERE, BUT IS RISEN!
HE IS RISEN INDEED!
LET US WORSHIP GOD!

*HYMN
OFFERING/PRAYER
*DOXOLOGY
PASTORAL PRAYER
HYMN
CHILDREN'S PROGRAM
SCRIPTURE: MATTHEW 28:1-10
SERMON: "DARKNESS TO LIGHT" - St. Paul's Butler 4/22/84
*HYMN
*BENEDICTION
*POSTLUDE

W/SET SUN IN JERU CERT SAT EVE, DARKNES DESCEN & SAB CUM 2CLOSE
W/DARKNES CAM GLUM/SADNES WH/BLAKNES NITE CAN DO HARTS PEOP
SM GRP FELT BLAKNES HARTS/LIVS & WER DISHART/DISCOURAG/SAD,
BCHZ CERT ITINPATE PR HAD TOUCH THER LIVS
EVI HAD SHOWN/SHARD W/THEM NOW SHATTED BCUZ HE DED, BURIED
BAND DISCIPS SCATTR & HIDE, AFRAID AUTHORTYS LUK 4THEM
VS11=PROB SLEEPLES NITE & CUM PREP BODY IF CUD BCUZ SAB OVR
DAWN=6 AM & CLOSE TO IT AS WOMN ARRIV
VS 2=STONE NO NEED REMOV 4 JS 2CUM OUT=ALREDY TAK PLACE B4 ERTHQ
THIS QUAK G CAUS HAPN SO EMPTY TOMB CUDS SEEN
VS 3=DIF APEARANC LIK JS WEN TRANSFGURD B4 DISCIPS ON MT
FACE/CLOTHES ASUM RADIANC OF GLORY FR/GOD, & FR/HVN
VS4=SOLDIERS IN TRANCE
VS 5=ANGL ASSUR WOMN IT OK & WAT HAD TAKN PLACE WAS FR/GOD
(ILUS ANNOUNCER & LOOK OUT FOR EASTER)
PERHAPS HE RITE AFTR ALL
AT THIS PT TO TH/WOMN IT WAS LOCK OUT FOR EASTER BCUZ LIF WUD
NEVER B THE SAME AGAIN FOR ANY OF THEM & FOR THE WORLD
VSS 6-7=CAN U PICTUR PEER IN2 EMPTY TOMB & C GRAVCLOTHES STILL
IN SHAPE OF BODY HAD BIN IN THEM - LIK COCOON
VS 8=GUD NEWS TOO GUD TO KEEP
VS 9=SURPRISE
VS 10=WAT DID JS TEL THEM? GO & TEL OTHERS
LITE HAD BROKN FORTH OUT OF DARKNES TH/GLUM & DESPAIR OF NITE
WAS OVR
JS WAS BAK FR/THE GRAVE
(ILUS OF PREACHR & ROBBERS & ALMOST LOSING HIS LIFE)
TH/SAME THING HAPN IN ANCIENT JERU ON FRIDAY ~~XXX~~ 2M YRS AGO
THOZ IN CHRG EXECUTIN LITRLY BEAT HIM 2DETH
(I THOLOGIST FR/MAYO CLINIC EXAMIN RECRDRS & DETERM JS DY
FROM BRUTALITY OF THE GUARDS)
YET CAM TO LIF 3DAYS LATR & THREW ARMS ARND US, ACPT US AS WER
& OFFR US CHANC TO LIV FOREVER W/HIM
& HE OFFRS SAME TO ANY & ALL WHO WIL CUM TO HIM IN FAITH
THIS IS THE EASTER MESAG -DARKNES HAS BIN OVRUM BY LIGHT
TH/DARKNES OF SIN & DETH HAS BIN DEFEATD BY TH/LITE OF TH/WORLD
JS XP IS ~~XXXX~~ RISEN TODAY & IS ALIV FOR EVRMOR FOR U & ME
THANKS B TO GOD FOR HIS UNSPKABL GFT JS XP OUR RISN SAV & LO

"Darkness To Light"

Scrip: Matthew 28:1-10

W/set of sun in Jeru on cert Sat. eve darknes descend
 an^d Sabath came 2clos
 w, Arknes came gloom/sadnes wh/blaknes nite can do
 so wel & in harts/livs smal grp peop blaknes felt
 TL / discourag,dishart/sad peop Bcuz cert itinerant
 preachr touch ther livs
 tol wondrfl proms,shar butiful hopes/dreams & now
 thoz things wer nothin mor than that=hope/dreams
 a few thez peop went 2rest that nite thots mision
 wud fulfil nex day in gardn tomb
 all liklihud ther litl rest 4any them
 smal band discipz scater,afraid authortys luk 4them
 Only women cud rest secur,if posibl
 Ther Blw frend Js of Naz was ded
 sum had seen deth tak plac,others in hide & herd 2nd
 So women ident-Mary Mag,Mary mothr James aros erly
 w/spic 2ancint body
 about 6AM Bcuz tol dawn 2ward 1st day aftr Sabath
 precis moment violent erthquak,angl ascend rol stone
 & sit on it
 He dif fr/othr peop^{vs} 3=may recal Js & transfig
 face shone & raiment white as light
 Face/clothes assum radianc of glory,glorfy B4 discipz
 this wat angl sho=glory fr/hvn,fr/G Fathr/from Glory
 vs 4=soldiers fear,intrance
 vs 5=angl assur women OK
 stone no rol way Bcuz let Js out,He alredy gone
 He arose B4 any this tuk plac & noane need releas
 Bcuz He defeat deth
 (7 us Look out for Easter)
 pe-nap rite aftr all-this pt livs thez women it was
 luk out 4 Eastr & wonderfl surpris had
 Can U pictur peer in2 empty tomb & C grav cloths
 stil ly ther in shape of body?
 Js pas out them lik cocoon
 vs 7=instrct 2spred news Js aliv
 vs 8=reaction to this news;it 2gud 2keep so ran
 but as ran suml blok path
 vs 9=& How did they kno it was Him?
 read held Him by feet and saw wounds of nails in
 feet.
 recogniz thoz wounds sufr 4them
 But sinc met Js wat He want from them?
 vs 10=His advic 2shar gud news He cum bak fr/grav
 l' e brkn 4th out of darknes;gloom & despair of
 lo-g nate was ovr
 He bak among living from the grave

(Illus preacher & robbers & almost losing life) 2/

Same thing hapn ancient Jeru on Fri 2000Yr ago
 Thoz charg executin literl beat 2deth on cross
 (et,came bak aftr 3day & thru arm rnd us,accpt
 us way we wer & offr chanc 2 2liv 4evr w/Him
 He offr 2any & all who wil cum 2Him in faith,
 at same 4givnes & triumph ovr deth
 My frends, this is Eastr mesag
 Darknes has bin overcum by Light
 The darknes of sin & deth had bin beaten by the
 Light Of The World
 Js Xp is Risen 2day & H^e is aliv 4evrmor,4U & 4Me
 Thanks Be to God For His unspeakable gift,
 Js Xp our Risen Savior And Lord.

"Darkness To Light"

Scripture: Matthew 28:1-10

With the setting of the sun in Jerusalem on a certain Saturday evening, darkness descended and the ~~xxxxxxx~~ Sabbath came to a close. With that darkness came the gloom and sadness which the blackness of night can do so well. In the hearts and lives of a small group of people the blackness was felt more than others. These were the discouraged, diheartened and saddened people whose lives a certain itinerent preacher had touched. He had told them wonderful promises, had shared beautiful hopes and dreams and now all of those things were nothing more than that, just hopes and dreams. A few of these people went to their rest that night with ~~the~~ thoughts of the mission they would fulfill that next day in a garden tomb. In all likelihood there was little rest for any of them. The small band of disciples were scattered, afraid that the authorities may be out looking for them. Only the women could rest if that were possible. Their beloved friend Jesus of Nazareth was dead. Some of them had seen that death take place but for the most of them they received that news secondhand where they were hiding. So it was that the women identified in our Scripture as Mary Magdalene and Mary the mother of James arose early and came with their spices while it was still dark to anoint the body of Jesus. The time was around 6:00 A.M. because we are told that it began to dawn toward the first day, in the end of the the Sabbath. The First day would officially begin at 6:00 and the old day, the Sabbath would end. And at this precise moment there was a violent earthquake and an angel of the Lord came from heaven we are told and rolled the huge stone back and sat on it.

He was clearly different from anyone else because verse 3 tells us "His countenance was like lightning and his raiment white as snow." You may recall when Jesus was up on the mount of Transfiguration with Peter and James and John, his face shone and His raiment was white as light. At that point Jesus' body and clothing assumed the radiance of Glory. He was actually glorified before His Disciples. This angel shone as well because he had just come from heaven, from God the Father, from Glory.

Those Roman soldiers who were left there to guard that tomb were extremely frightened and shook and went into a trance. It is at this point that the equally frightened women are addressed by the angel as we read in the 5th verse. "And the angel answered and said, unto the women, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay."

The stone was not rolled away to let Jesus out, because He was already out of that tomb. He had arisen before any of this had taken place, He didn't need someone to release Him because He defeated death.

(Illustration of new radio announcer in Cleveland & weather report)

A young inexperienced ~~xxxx~~ radio announcer on a Cleveland radio station ~~xxx~~ became confused as he tried to give the Easter weather forecast. He was supposed to say, "The outlook for Easter," but instead he said, "Look out for Easter."

And perhaps he was right after all. At this point in the lives of these women it was "look out for Easter" and the wonderful surprise they had. Can you picture them peering into what was now an empty tomb and seeing the grave clothes lying there ~~xx~~ still wrapped in the shape of a body. Jesus had passed out of those wrappings and left them behind like an empty cocoon. So they were instructed to spread the news ~~that~~ Jesus was alive as verse 7 relates, (read this).

And what was their reaction? In verse 8 we read, "And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word."

This news was too good to keep and so they ran to tell it.

But as they ran to spread the news they were met by someone blocking their path. We read, "And as they went to tell His disciples, behold, Jesus met them, saying, "All hail." And they came and held Him by the feet, and worshiped Him." verse 9

Isn't it possible that they had made a mistake and it wasn't Jesus?

How did they know it was Him?

(Illustration of the scarred hands)

An orphan boy lived with his grandmother. One night their house caught fire and the grandmother died trying to rescue the sleeping boy upstairs. A crowd gathered around the burning home. The boy's cries for help were heard above the crackling of the blaze. No one seemed to know what to do, because the front of the house was completely enveloped in flames. Suddenly a stranger rushed out of the crowd and around to the back of the house. He spotted an iron pipe that reached up the house near an upstairs window. He disappeared for a minute, but then was seen coming down the ~~xxxxxx~~ hot iron pipe with the boy hanging on to his neck. The crowd cheered because the boy was safe. Weeks later a public hearing was held in the court room to determine who should get custody of the little boy because he had no relatives. A farmer asked to have him because he said he had lots of room for the boy to grow in. A teacher said he would raise him and give him a good education. The richest man in the community said he would raise the boy and give him the advantage of everything that money could buy. Would anyone else like to say a word, the judge asked. From the back of the room a stranger rose and walked to the front. As he stood in front of the bench, for the first time the little boy raised his eyes from staring at the floor. He looked at the man and saw him pull his hands from his pockets. They were deeply scarred and red and the little boy uttered a cry of recognition. The little boy jumped into the man's arms and held on to his neck. The boy wanted to be raised by the one who had risked his life to save him.

How did the women recognize that the one standing before them was Jesus?

They saw His torn hands and feet from the nails. They recognized that those wounds were suffered on their behalf.

And now that they had met Jesus again, what was it He said to them? In the

10th verse we read, "Then said Jesus unto them, 'Be not afraid: go tell my brethren that they go into Galilee, and there shall they see Me.'"

His advice was to share the good news that He had come back from the grave. Light had broken forth out of darkness. The gloom and despair of the ~~night~~ long night were over. He was back among the living from the grave.

(Illustration of preacher and robbers and almost losing his life)

About 45 years ago a preacher was sitting in his office in the church. Unknown to him several blocks away a robbery was taking place. Three young men were robbing the local bank. In their attempt to get away one of them shot and killed a bank teller. Attempting to make their get away their car broke down about a block from the bank. Leaving their car they ran down the street and entered the church. Each of them had mixed emotions. One of them wanted a hostage, one hoped for some help, and the other didn't know what he wanted. So with gun in hand they confronted the preacher. He tried to calm the intruders and as he talked to them the phone rang. They told him to answer it and for some unknown reason while he was on the phone they began to beat him with their fists and guns. He fell to the floor unconscious but they continued to beat him. When they thought he was dead, they decided to stuff his body behind a radiator which protruded from the wall. They managed to get him in back of it, all but his head. In ~~order~~ order to get him out of sight one of them continued to hit him on the head and in the process one of his eyes was put out. When they realized they couldn't budge him any further behind the radiator they fled.

Not too long afterward police arrived and seeing the evidence of a struggle they searched for the body and found it wedged behind the radiator. They discovered that the preacher was still alive, just barely. They rushed him to the hospital and while undergoing surgery he died. While the doctors were filling out the necessary forms they had placed a sheet over the body. One of the nurses came into the room and thought she detected movement under the sheet. They investigated and somehow the preacher was still alive. They worked on him and stabilized his condition as best they could.

A year later the preacher left the hospital a physically broken man. He had over 100 bone breaks now mended and a new glass eye. His face had to be completely done over. He returned to his church.

The three robbers had been caught. The one who had shot the bank teller was sentenced to ~~death~~ death in a separate trial. The other two also tried separately were also found guilty. On the day of the sentencing the preacher asked if he could address the court. Permission was granted and he asked the judge to release the men into his custody and he ~~would~~ and his wife would support them like their sons. The judge was reluctant, but he agreed with the stipulation that if they got into any other trouble it meant an immediate jail term.

So the young men went home with the preacher and his wife. The one boy was sullen and non-communicative and wouldn't respond to the love being shown to him. He was constantly almost into trouble and finally was arrested and sent to prison. The other boy was also sullen and non-communicative, but the pastor continued to work with him, with what seemed like little or no results. Two years passed and one afternoon there was a knock at his office door. It was the young man and he rushed up to the desk and leaned on it staring at the preacher and he said, "You'll never know the way I feel every time I look at you. Don't you realize it was me who beat you on the head and put out your eye?" The pastor replied, "Yes, I know it was you. I was looking at you when you did it." The man said, "I need your help! I can't do anything for you, but I can still help other people. I want to become a doctor and help people who are

Blind. Will you help me?"

The preacher stood up, walked around the desk and embraced his new son, and said, "Of course I'll help you. I'll do everything I can to help you achieve that goal."

Today on the West Coast there is a man who performs surgery to aid those who are visually impaired. The reason he does ~~so~~ is because 40 years ago he took away from another man the most precious gift that man possessed not just his sight -- but his very life. He literally beat him to death. But in some miraculous fashion that man came back from the dead and offered forgiveness, and love and the chance to have a new life.

The same thing happened in ancient Jerusalem on a Friday 2000 years ago. Those in charge of His execution literally beat Him to death on a cross. Yet He came back after 3 days and threw His arms around us, accepted us the way we were, and offered us the chance to live forever with Him. And He offers to any and all who will come to Him in faith that same forgiveness and triumph over death. My friends, this is the Easter message! Darkness has been overcome by Light. The Darkness of sin and death has been beaten by the Light of the World. Jesus Christ is Risen Today and He is alive forevermore, for you and for me. Thanks be unto God for His unspeakable gift, Jesus Christ, our risen Savior and Lord.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

First Sunday After Easter April 29, 1984

The Rev. Ralph C. Link, Pastor

Mrs. Betty Huselton, Organist

Danny Mangel and David Andrews - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude

Announcements

Who's Who in the Pew

Joys

Prayer Requests

*Processional Hymn No. 595 "Lead On, O King Eternal"

*Ascription

*Exhortation

*Confession (In Unison) "O Lord, whose way is perfect,
help us, we pray thee, always to trust in thy goodness;
that, walking with thee and following thee in all
simplicity, we may possess quiet and contented minds,
and may cast all our care upon thee, for thou carest
for us; for the sake of Jesus Christ our Lord. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 607 "Where He Leads Me"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory

Doxology No. 382

Scripture 3 John 13-15

Sermon: "Walking In Truth; Conclusion"

*Closing Hymn No. 299 "He Lives"

Benediction

Postlude

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed

in loving memory of Roy Andrews by his "Wife"

Serving as Ushers today are: *Alvin Tait, Mike

Nazaruk, Gottlob Kradel and James McClymonds.

Nursery will be provided today by Sue Gamble.

Hospitalized - Mr. Church Penar - V.A.

CLYDE KACHSMUTH - BUTLER

Robert Dellen and Dick Mangel will be visiting the

Hospital this week.

The Attendance last Sunday 187 - 17 Visitors

Monday - Volleyball

Tuesday and Thurs. - Aerobics

Wed. - 7:00 - Church Council

Thurs. - May 17th at 6:30 P.M. at Grace Church,

Harmony, Pa. The Butler Area Layman announce the Spring

Meeting "Ladies Night" for 1984. A program will

follow the dinner. Come and enjoy good fellowship with

the ladies and Gentlemen of this association.

J. Walter Harmon will have tickets.

+ + + + +

His Plan For Me....

Sometimes the path He chose for me has led through pleasant ways.

Through peaceful valley, quiet streams, with warm and sunny days.

Sometimes the climb is steep and rough with darkness overhead,

With chilling winds and falling stones, but still the path I tread.

I know this path was planned for me according to His will:

I've trusted Him throughout the past and I will trust Him still.

And someday He'll reveal to me the wisdom of His choice,

Then I'll know why this path was best and praise Him, and rejoice.

- Copied

Mr. & Mrs. Gottlob Kradel will greet the Congregation and Visitors at the door this morning.

Vs 14C=He merly wish peace of G go w/Ga in his 2/
 continu xpian work & walk
 wen individ rest car/keep Almy G worl canot harm
 touch regardles circumstanc of life
 this wat J impart 2 Gaius

Vs 14D=Ga & J shar mutul frends/frendships & J tel Ga
 p b cong J membr send greets/wel wish 2 him
 (Illus Maria Vincent & specil frend Queen Victoria)
 J tel Ga he has thez frends bak home ch & all them R
 think/pray 4him and wil not 4get him
 But J not only want Ga 2kno frends bak home send
 their best 2him,but Ga is instructed=
 vs 14E=In Gaius cong many/may peop wer frends J &
 he knu all by name
 wernt jus collectiv grp namles peop,insted were ~~per~~
 persnly kno by him
 Knu ea them by name

J striv expres self only way he knu
 Ga & cong remov fr/J & his cong by distanc & only
 way posib comuncate eithr letr or in persn
 & J resort method of writ
 situatin sumwat lik litl boy want expres self 2 dad
 (Illus boy & "Must had to do sumthing about it")
 This exact wat J was do
 reach out 2 Ga in this persnl letr
 shar hart to hart things want Ga 2kno bout
 Now conclud letr & Spk futur time wen cud spk face 2
 face-hart to hart in person
 J say=Gaius I luv U.in the Lord & I've jus got 2do
 sumthin about it

This wat G wants evr membr His Ch
 J membr shud luv 1 nothr & reach out 2expres that
 luv Bcuz that luv so strong,we mus do sumthin bout
 it

"Walking in Truth: Conclusion"
 Scripture: 3 John 13-14

Apos Jn cum 2end bref persnl letr=But is it the end??
 p go w/out say genrl rul end motin pictur=The End
 But saw movie no end th/way;no remem titl/plbt=conclu
 at end insted say=end=say=the begin
 aint way end movy but sum instanc aprof if portra
 lif suml did spectacl & stil liv vibrant life & now
 that event prelud 2futur

altho J's letr no end th/way nevrls imply as will C
 sed many time B4 J writ dear frend Gaius
 he prob pastr lcong in Eph & do supr job that capac
 But work not w/out hestache/probs,but also hav
 wil & capbl wrkrs lik Demetrius

J tol Gaius wat want tel & now bring letr 2clos
 13A=tel G only bref pottin wat want 2 writ/impart
 he conclud 2nd letr much same manr if U recal
 vs 13B=in 2nd letr sed no writ papr/ink & here=ink/pe
 pen is typcal reed pen & wat J say rathr put dwn on
 papr,watevr els had impart 2 Ga wud B dun persn
 & wen underst Diotrephes eithr destroy letr,or hide
 Bcum clear why J no want writ furthr,prefr delivr
~~mesag~~ mesag persnly

J no tak chanc suml lik Diotrephes caus furthr ~~harm~~
 harm that litl cong & so lik 2nd letr conclus=
 vs 14A=Notic=J no say=I'll B ther,U can expec me"
 J eldly man as sed B4 & knu lif G's hands & not up2
 him set times & seasons

letr James circulat & prob J red & knu contents
 James 4:14-15=J no mak proms def wudB ther
 all say=I trus wilB ther,the Lord willing"

his how we shud conduc afairs Bcuz we no kno wat
 Amorro bring & whethr in G's providenc we can do
 But not only duz J say he plac futur days I's hands,
 but lk 4ward specil joy wudB his if permit C Ga agin
 Vs 14B=Gr is 2litrl spk=mouth/mouth
 convers=lip lpersn 2 lip othr persn=hart to hart,or
 lovingly 1 dear frend to anothr dear fredn
 ment J shar intimat things of faith w/Ga & cud only
 B dun properly in persn

canot emphasiz enuf J lk 4ward 2 this very eagerly
 no suden wim 2C dear frend ~~xxx~~ 1 last time=mor than
 it utmos import 2Jn he & Ga meet lnce agin 2spk &
 discus things of faith & continu clos relationship had
 it unfortunat we no hav furthr info regard wat J & Ga
 shr 4 that congregatin
 (Illus C.S. Lewis & greet frend Sheldon Vanauken)
 this sumwat gist wat J say 2 Gaius;no say gudby.let
 futur meet in G's hands & G wil wil meet agin th/lif
 & if not,wil meet in eternty

"Walking In Truth: Conclusion"

Scripture: 3 John 13-14

The Apostle John now comes to the end of this brief personal letter. But is it really the end? It probably goes without saying that the general rule for ending a motion picture is to flash on the screen "The End" at its conclusion. But I saw a movie once that didn't end in this manner. I don't remember ~~the movie~~ what the title of the movie was, nor do I remember the plot; the only thing I recall ~~is~~ its conclusion. At the very end of it instead of the words "the end" appearing on the screen, the words, "The beginning" ~~were flashed~~ appeared. A quaint way to end a movie, but in some instances a more appropriate ending than what has been the norm for most films. If the movie portrays the life of someone who did something spectacular, or made world news, and that person is still vibrant and alive and on the move in life, why not depict the past action as merely a prelude to the future? Although John's letter does not end in this manner, nevertheless it is implied as we shall see.

As we have said many times before, John was writing to his very dear friend in the Lord, a man named Gaius. Gaius was in all probability the pastor of one of the congregations in Ephesus. And he was doing a super job in that capacity. But his work was not without heartache and problems. But Gaius not only had the loving support of the Apostle John but had willing and able workers in the church, among whom was a man named ~~Demetrius~~ Demetrius. John has told Gaius the things he wished to impart in this letter and now he brings it to a close. John writes, "I had many things to write." He is telling Gaius that this letter is only a brief portion of the things he wanted to impart to him. He concluded his second letter in much the same manner if you recall. In this 13th verse he adds, "But I will not with ink and pen write unto thee."

In his second letter he said he would not write with paper and ink and here he states that he would not write with ink and pen. The pen John is referring to is the typical reed pen which was used to write letters. But what John is saying is that rather than put all of this down on paper, whatever else he had to impart to Gaius would be done in person. Now when we understand that somehow or other Diotrephes had intercepted a previous letter and ~~either~~ either destroyed it, or kept it from the rest of the congregation, it becomes clear why John didn't want to write further, but preferred to deliver his messages personally. John was not taking chances that someone like Diotrephes could cause further harm in that little congregation. Thus, like the conclusion of his second letter, John writes of his intention to visit the congregation of Gaius. And he says this in the 14th verse by stating, "But I trust I shall ~~surely~~ shortly see thee, and we shall speak face to face."

Notice, John doesn't say "I'll be there on such and such a day," or "You can expect me to arrive at this time." John was an elderly man as we have also said several times. He knew that his life was in God's hands and it wasn't up to him to set times and seasons. The letter of James was in circulation at this time and it is a ~~good~~ possibility that John had seen it and knew of its contents. In that letter, James had included the warning in the 4th chapter and the ~~15th verse, these words,~~ 14th and 15th verses, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, 'If the Lord will, we shall live and do this, or that.'"

John was not making promises that he definitely would be there. All that he was saying was, "I trust that I will be there, the Lord willing." This is how we should conduct our affairs because we know not what tomorrow may bring and whether ~~but~~ it is in God's providence to do such and such as we so often promise.

But not only does John say that he is ~~looking~~ placing his future days in the Lord's hands, but he is looking forward to the special joy that would be his ~~when~~ if he were permitted to meet Gaius again. That joy was, "We shall speak face to face." The Greek of this is to literally speak "mouth to mouth." It is to converse from the lips of one person to the very lips of another. It is also to speak "heart to heart," or lovingly from one very dear friend to another very dear friend. It meant that John sought to share the intimate things of the faith with Gaius and it could only be done properly in person. We cannot emphasize enough that John was looking forward to this very eagerly. It wasn't just a sudden whim to see a very dear friend for one last time, it was more than that. It was of utmost importance to John that he and Gaius meet once again to speak of and discuss the things of the faith and continue the close friendship they had together. ~~xxxx~~ ~~xxxx~~ Its rather unfortunate that we do not have further information regarding what John may have further imparted to Gaius and his congregation.

(Illustration of C.S. ~~xxx~~ Lewis greeting his friend Sheldon Vanauken)

"I hope to see you soon," C. S. Lewis shouted across High Street in Oxford to his young friend Sheldon Vanauken. "At all events," he said with a cheerful grin, "We'll certainly meet again, here or there."

We shook hands, and he said, "I sha'nt say goodbye. We'll meet again." Then he plunged into traffic. I stood there watching him. When he reached the pavement on the other side, he turned round as though he knew somehow that I would still be standing there in front of the Eastgate. Then he raised his voice in a great roar that easily overcame the noise of cars and buses. Heads turned and at least one car swerved. "Besides," he bellowed with a great grin, "Christians never say goodbye."

This is somewhat the gist of what John is saying to Gaius. He doesn't actually say goodbye, he lets their future meeting in the hands of God, and God willing they will meet again in this life. And if not, they will meet in eternity.

Now John gives his concluding greeting as we read in the 14th verse, "Peace be to thee."

He is merely wishing the peace of God to go with Gaius in his continued Christian work and walk. When an individual rests in the care and keeping of God, the world cannot harm him or touch him regardless of the circumstances of life. And this is what John is imparting to Gaius. Then he adds, "Our friends salute thee." Gaius and John shared mutual friends and friendships and John is telling Gaius that the people in the congregation in which John is a member send their greetings and well wishes to him.

(Illustration of Maria Vincent and her friends, God and the Queen of England Dr. Schofield who was a physician in England tells of visiting a woman named Maria Vincent who was very poor and destitute. She had no coal to heat her one room with, she had no clothing except what she ~~had~~ wore and she had very little food. The doctor asked her about her health and her life concerning how she would have her needs met. She merely answered that she had no friends. He asked, "Not even one?" She said, "Well, I do have one. Hasn't He kept me alive for 72 years?" The doctor agreed that God was a friend, but he was interested in earthly friends. She said she had a friend once but the woman had forgotten her completely. When Dr. Schofield inquired further, Maria answered, "Queen Victoria." Then she told how the queen and her mother frequently went rowing on the river near where she once lived. One of the sailors had become deathly sick and was brought to the nearest house for help. That house just happened to be Maria's. She took him in, put him to bed and nursed him till he died. As a reward the queen had sent her a beautiful white Indian shawl with the instructions that if she ever needed anything to let her know. Dr. Schofield went home and wrote a letter to the queen telling her of this incident and in a few days he received a letter from the queen saying that all of this was true and she enclosed a letter for Maria. The doctor delivered the letter to Maria and as she read it she began to cry and she said, "She didn't forget me after all." But the doctor had to point out that with her letter was a postal order for a large sum of money. So Maria was taken to the post office and was able to buy everything she needed for her comfort. Thus, because of her special friend she had all she ever needed in this life, until she left it to be with her greatest Friend of all.

John is telling Gaius that he has all of these friends back in his home church and all of them are thinking about him and praying for him and will not forget him.

But John not only wants Gaius to know that the friends back home send their best to him, but Gaius is ~~to greet the friends by name~~ instructed, "Greet the friends by name."

In Gaius congregation are many, many people who were friends of John and he knew them all by name. They weren't just a collective group of nameless people. But instead, they were personally known by John. He knew each of them by their name. John was striving to express himself in the only way that he knew. Gaius and his congregation were removed from John and his congregation by distance and the only way possible to communicate was either

by letter or in person. And John had to resort to the method of writing. His situation was somewhat like the little boy who wanted to express himself to his daddy = (Illustration of boy and "I had to do something about it A man was trying to read and his little boy kept interrupting him. He would lean against him and say, "Daddy, I love you." The ~~man~~ father would give him a pat on the head and say, "Yes, son, I love you too," and he would give him a little nudge to get away so he could keep on reading. But this didn't satisfy the little boy and finally he ran to his father and said, "I love you daddy," and he jumped up on his lap and threw his arms around him and gave him a big squeeze saying, "And I've just got to DO something about it."

This is exactly what John was doing. He had reached out to Gaius in this little personal letter. He had shared the heart to heart things he wanted Gaius to know about. Now he was concluding this letter and speaking of a future time when they could speak face to face, heart to heart in person. John was saying, "Gaius I love you in the Lord, and I've just got to DO something about it." This is what God wants of every member of His Church. Every member should love one another and reach out to express that love because that love is so strong, we must do something about it.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
The Third Sunday in EASTERTIDE May 6, 1984

The Rev. Ralph C. Link, Pastor
Mrs. Betty Huselton, Organist
Kelly Mangel and Dawn Carney - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude

Announcements

Who's Who in the Pew

Joys

Prayer Requests

*Processional Hymn No. 526 "Faith of Our Fathers"

*Ascription

*Exhortation

*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus name. Amen."

*Kyrrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 91 "'Tis so sweet to trust in Jesus"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory

Doxology No. 382

Scripture: Jude 1--4

Sermon "Defensive Coaching: On Faith"

*Singing Hymn No. 71 "Faith is the Victory"

Benediction

Postlude

+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. Edward Weichey in Loving Memory of their
"Parents"

Serving as Ushers today: *Art Carney, Dan Bosko, Martin
Henri - Deceased Mrs. Zoa Morrison Fri - buried Sun.

Nursery will be provided today by Mrs. Elaine Wogan.

Hospitalized: Hugh Pyle, Clyde Wachsmuth, Kathryn

Bancroft - BCMH; Charles Penar - VA Hospital.

Paul Campbell and Art Snyder will be visiting the

Hospital and a shut-in this week.

Elders and Deacons training classes will begin next week during the Sunday School hours. The classes will continue for five consecutive Sunday's and conclude on Sunday June 10. Anyone interested in being a part of these classes is invited to attend.

Tuesday and Thurs. - Aerobics

Thurs. - May 17th at 6:30 P.M. at Grace Church, Harmony, Pa. The Butler Area Layman announce the Spring Meeting "Ladies Night" for 1984. A program will follow the dinner. Come and enjoy good fellowship with the ladies and Gentlemen of this association. J. Walter Harmon will have tickets.

Thurs - May 10th, 7:30 P.M. - Spiritual Study

Wed. - Mother and Daughter Dinner - All the Women of Church are invited. Meat dessert and beverage will be furnished. You are asked to bring your own table service and a tureen. The Rinky Dinks, a barbershop quartet, will entertain and door prize will be awarded. The Golden Circle is in charge of kitchen, the dining room will be decorated by Mary Martha Circle and Women's Mary Prugh has planned the program. Lois Stokes, Evie Kennedy, and Karen Link will give the toasts to grandmother, mother, and daughter. There will be lots of good food and fellowship, so come and join in the fun.

Volunteers Against Abuse Center will be conducting a Spring volunteer training program on Sat., May 12 from 10 A.M. to 4 P.M. and Sat. May 19 from 10 A.M. to 4 P.M., at the Center in Zelienople. The Training included lectures and group discussions and communication skills. Attendance 121 - 12 Visitors.

"Defensive Coaching: On Faith"

Scripture: Jude ~~1-4~~ 1-4 (use 1 & 2)

Il s conversatin &=Wher wil it all end?
legit quest & perhap lask mor than othrs,espcil by
cc reenn peop Bcuz ther seem 2B no absoluts,stabilty
Jude wher wil it all end????

Discips Js want kno this also & ask=Mt 24:3-14
vss 3-5=fals Xps,healrs=exampl Mesiah NY Times ad
vss 6-7=wars,erthwaks,famins 3rd world;tornados &
60 jus this wk up 2 Wed

vss 8-11=peop folo thoz lead arite,suposedly;East re-
ligins gro=medtate,contemp,& go in2 tranc,
get hi 2 forget worl & probs

vs 12=Bcuz sin suml say=Wats use? everl croked,if no
beat em,join em & this wat hap society 2day
Bu Paul,Peter,Jn say=2nd Tim 3rd,4th chaps=READ
& dont we C all thez thing hapn 2day?

This morn Bgin lk bk wh/spk thos very thing cum 2pass
Bk Jude las bk NT wh/deal conditins peop lattr days
I Bliev sincerly Bcuz evidenc surround us,we R liv day
wh/lead 2removl Ch out worl by Js Xp=Raputr

This why Jude wrot letr,but no writ jus tel of time
2cum,insted,wrot way handl peop/conditins fnd at tim
Cal series=Defensiv Coahin Bcuz th/wat Jude did &
continues 2do as we go bout daily livs

Saying=Ordr 2hav gud ofens,mus hav gud defens=EXPLAIN
Th/game plan G devis 4peop 2ovrcum Satan & evil ~~for~~
forces in world wh/we liv

How many U can quot verse of Jude???

Very factvfew can shud giv clu th/bk lmos neglect of
(I us Dr. S. Maxell Coder & quote) NT

Js ask quest=Ik 18:8+READ=& anser only fnd hart each
Blievr & th/theme Jude bk

urg tru Blievr & foloers Js Xp=Contend 4 faith
GR=Contend=athlet involv vigrous,determ strugl defeat
the opositin

So lk bk Jude & think of as coach teach us=Defensiv
maneuvers of Xpian lif & urg us on 2grtr eforts put
dwn opositin watevr it mite B

vs 1A=Jude is his name=it Eng form Judas wh/Grk form
of Jewish=Judah

Hebrew litertur name Judas honor name Bcuz J,Mac &
revolt agin Antiochus Epiphanes & Hanukkah

But Judas betray Js & blot on name lnce proud name
But who Jude who say he Jude?=-

vs B=Cud ~~thixx~~ thez B l's mentin Mk 6:3,Jn 7:5????
They R same men but had cum Bliev Js aftr Resurrectin

doubt turn 2faith & not only Bliev,serv wholhartly
Notic sumthin bout Jude=altho giv name 1st,do boast
folo that giv claim=servant Js Xp

Servant=Gr=DOULOS=bondslav, 1 bnd 2 Js Xp & Jude 2/
cal self bound 2 HIM

& this man came 2tak Js home. Bcuz thot... insane
but Jude say=bros of James & why wud identify th/way??
in own name nol wud recogniz, but if abl identfy with
s" Xpian comunty then he heard/red

Js hed Ch in Jeru & known=Lord's Brother & so by
say bros of James then known as bros Jude=Bors of Lord

Notic how Jude handl self situatin=1st=Serv of Js Xp
no say=L's bros, mak no issue of it, insted, merely
claim 1 who wil 2B serv Js Xp & tak plac L's famly
Here lesn for all us=we all 2B mere servs Js Xp &
not seek 2asert selvs in2 positin abuv servanthud
But Jude not only no plac self abuv Savior=2nd plac Jn

Jude exhib tru sens humilty tak 2nd plac bros, Js Xp

1st vs Jude use 1st of triads use this letr
vs 1C=Sanctfied=Grk=AGAPEMENOIS=&=Bloved, loved

& thez peop G luvs as luvs Son Js Xp
Who are l's Jude adres =2 Them???

Pogo comic strip say=Thoz them are us

We who in Xpian Ch R l's Jude say=Blv of G the Fath

vs 1D=Preserv=Grk=TEREO=2gard, hold firmly, 2watch, keep

Thoz who Blv of G, R being kept, preserv 4 Js Xp

Undr G's watchfl care & th/keep, preservatin is 4
cuming agin of Js 4 His own

vs 1E=Called=Grk=KLETOS=B invit, lik invit banquet

G sumon 4th thoz want 2B His=Js sed=Many R called

but few R chosn; U hav not chosn Me, but I hav ch U

Jude say=U who membs Xpian Ch, UR Blv of G th Fathr,

& He has kept U 4 Js Xp & U hav bin invit 2B His

this truly distinctin not evrl has, only Blong 2thoz

who wil 2B servs of L & Savior Js Xp

No Jude offr nothr triad in vs 2; he awar apostacy

wh/tak plac & wud multiply, gro as yrs went by & now

thex things wish 4evr 1 who Xpian

vs 2A=Why mercy? Apear 1st Tim, 2nd Tim, 2 Jn, & Jude

ea time use agin backgr fals teach & Jude knu not

only time regen, or of judgmen, but evr day need=mercy

evr day Xpian need G's mercy=noth can meet needs Blie

vs 2B=Peace=wen man kno acpt by G, undeserv tho is,

it consolatin wh/peac giv in his life

P say Rom 5:1=we hav peac w/G thru our L Js Xp

(Illus Moody on Phil 4:6-7)

vs 2C=Luv=th/bond wh/unit Blievr 2 Lord & lnothr

Js sed=luv lnothr, th/nu comandemtn, & not only all

this wat Jud wish, pray, desir 4Blievrs, but want it to

multiply fr/gen to gen, age to age as ea fite apostacy

(Illus Pucinni & opera finish by disciples)

Th examp Xpian Ch; Js fnd & lef 2return 2Glory; but he

left discip s cary on, but 2finish it; th/wat Jude giv

Bgin letr; He spk 4faith lnce delivr 2mankind & say

For each Xpian to stand on that faith & pres on

2ward the priz of the hi cal wh/is in Xp Js our Lord

"Defensive Coaching: On Faith"

Scripture: Jude 1-

In a conversation I had not too long ago, we were discussing the world situation with all of its war, terrorism, unsettled conditions and the general chaos all around us. The person I was talking to asked the question, "Where will it all end?" This is a legitimate question and one which is asked perhaps more than any other. Especially, by very concerned people. There just seems to be no stability, no absolutes anymore to which anyone can cling to. "Just where, will it all end?" The Disciples of Jesus wanted to know this very thing and so they asked Him about it. Jesus answered that and it is recorded in Matthew 24:3-14.

vss 3-5=False Christs, healers, example of Messiah ad in NY Times

vss 6-7=Wars many parts of world; earthquakes places never had before; ~~tornadoes~~ famines third world countries; tornadoes as never before 60 just this week up to Wednesday

vss 8-11=people following those who are supposedly leading them aright.

Eastern religions growing in U.S. more rapidly than any other because people are searching for so called "Peace" and they believe they can have it in those religions. Shut out the world, meditate, contemplate, separate & pretend it is not there.

vs 12=Because of sin there are those who will come to the place where they say, "What's the use? Everyone is evil and crooked, If you can't beat em, join em." And this is what is happening in our society today.

But not only did Jesus speak of the latter days, so did Paul and Peter and John. Listen to what Paul says as found in 2nd Timothy the 3rd and 4th chapters:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." 2 Timothy 4:3-4

And don't we see and know of all of these things happening today?

This morning we are going to begin looking at a book which speaks of these very things coming to pass. The book of Jude is the last book of the New Testament which deals with the conditions and people of the latter days.

I believe very sincerely that because of all of the evidence which surrounds us in our nation and in the world, we are living in the days which are leading to the removal of the Church out of this world by our Lord Jesus Christ, in the next event on God's timetable, which is called "The Rapture."

This is why Jude ~~xxxxx~~ was inspired to write this letter. But he didn't just write a letter telling of the end times to come. Instead, he wrote with ways to handle the people and conditions to be found at that time.

So with these thoughts in mind we will launch into a series which I have

"Defensive Coaching," because this is exactly what Jude did and continues to do as we go about our daily lives. There is an old saying which tells us, "In order to have a good offense, you must have a good defense." I believe that most of us understand this or are familiar with it from the standpoint of sports. It is very obvious that if your team cannot stop the other team from scoring, no matter how many points your team can score, you are going to lose more than you win. Therefore, it is imperative that our defense be strong enough to ~~wik~~ not only withstand the offense of the opposition, but to prevent it from scoring completely. This is the game plan God has devised for His people to overcome Satan and his evil forces in the world in which we live.

~~If I were to ask the question this morning,~~ Let me ask, "How many of you can quote a verse of Scripture from the book of Jude?" The very fact that we can't should give us the clue that this little book is one of the most neglected books of the Bible. D. S. Maxwell Coder of Moody Bible Institute says, "The beginning of the Church age is described in the Acts of the Apostles. The end of the Church Age is set forth in the Epistle of Jude, which might well be called the Acts of the Apostates." The first book which can properly be said to contain Church history describes the deeds and teachings of men of God through whom Christ began to build His Church. The last epistle of the New Testament relates the deeds and teachings of evil men who will be living upon the earth as the history of the professing Church comes to an end. Jude is the only book in God's Word entirely devoted to the great apostasy which is to come upon ~~the~~ Christendom before the Lord Jesus Christ returns."

Jesus Himself asked a question as recorded in Luke 18:8, "When the Son of man cometh, shall He find faith on earth?" The answer can only be found in the heart of each believer, and this is the general theme of Jude's book. He urges true believers and followers of Jesus Christ to "Contend for the faith." And the Greek word used for contend has the meaning of an athlete involved in an intense, vigorous, determined struggle to ~~defeat~~ defeat the opposition. So as we look at this book of Jude, think of him as being our coach, teaching us the "Defensive" maneuvers of the Christian life, and urging us on to greater efforts to put down the opposition whatever it may be.

He begins writing this letter by stating, "Jude," which is his name. Jude is the English form of Judas, which is the Greek form of ~~Judas~~ the Hebrew "Judah." In Jewish literature the name "Judas" was an honored name because of the man Judas Macca baeus who led the successful revolt against Antiochus Epiphanes from which the Jewish celebration of Hanukkah originated. But then we all know of the man Judas who betrayed Jesus and forever put a blot

prayer, his wish, his desire that mercy, peace and love may develop, and grow and multiply. He doesn't just want it for the present believers in the church, he wants it for each succeeding generation of believers and for it to be passed down from congregation to congregation, from age to age as each in turn rises against apostacy and those things which would tear and rend the church from what it should be.

(Illustration of Puccini and disciples finished his opera for him)

Gicomo Puccini wrote operas which have been the world's favorites for many years. LaBoheme, Tosca, and Madame Butterfly to name a few. In 1922xhe was stricken with cancer and was determined to write one more opera called "Turandot." He was urged by his students to rest, but he persisted in working at it endlessly. At one point in his work he said, "If I don't finish my ~~work~~ music, my students will." In 1924 he was taken to Brussels to be operated on and two days after his surgery he died. His students did finish his opera and in 1926 Turandot was to be performed in the LaScala opera house in Italy under the baton of Puccini's favorite conductor Arturo Toscaninni. All went well until a point in the score when Toscaninni put down his baton ~~and the production stopped~~ stopped the ~~music~~ production and turned to the uadience. His face wet with tears he cried out, "Thus far the master wrote, but he died!" Then when he was able to manage a smile he picked up his baton and cried out to the audience, "But his disciples finished his work."

T, is is the example of the Christian Church. Jesus founded it and left it to return to glory, but He left His disciples to ~~finish~~ not only carry it on, but to finish it. This is what Jude is giving as the beginning of this letter. He is speaking of that faith once delivered to mankind and he is saying for each Christian to stand on that faith and press on toward the mark of the high calling which is in Christ Jesus our Lord.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Mother's Day May 13, 1984

The Rev. Ralph C. Link, Pastor
Mrs. Betty Huselton, Organist
Kelly Mangel and Dawn Carney - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude

Announcements

Who's Who in the Pew

Joys

Prayer Requests

*Processional Hymn No. 376 "Glorious Things of Thee Are Spoken"

*Ascription

*Exhortation

*Confession (In Unison) "Merciful Father, who wilt not
thy children to wander in darkness; pour the light of thy
spirit into our minds and hearts, that we may discover
what is thy holy will and discern the true from the
false, the evil from the good, and that we may henceforth
walk in the paths of wisdom, to the glory of thy holy
name; through Jesus Christ our Lord. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 591 "Just a Closer Walk with Thee"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory

Doxology No. 382

Scripture: Jude 1-4

Sermon: "Defensive Coaching: More on Faith"

*Closing Hymn No. 430 "Reach Out to Jesus"

Benediction

Postlude

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed
by Mrs. Von Maloney in loving memory of her "Husband"
Serving as Ushers today are: *Virginia Mangel,
Marie Henry, Nancy Dellen and Karen Link.

> Hospitalized: Mr. Coyle Fowler - Armstrong Hosp. Kitt.Pa.
Charles Penar - V. A. Hospital and Hugh Pyle - BCMH.
Mike Nazaruk and Harry Fry will be visiting the
Hospital this week.

> Mrs. Nancy Dellen will have charge of Nursery today.
Elders and Deacons training classes began today during
the Church School period and will continue thru June
10th.

Monday - Volleyball (Rehoboth Hall)

Tues. and Thurs. (Aerobics in Rehoboth Hall)

Thurs. - 6:30 P.M. at Grace Church, Harmony, Pa. The
Butler Area Layman announce the Spring Meeting "Ladies
Night" for 1984. The program will follow the dinner.
Come and enjoy good fellowship with the ladies and
Gentlemen of this association. J. Walter Harmon will
have tickets.

> On Wednesday - May 16th we need helpers in the South
Side area to hang door knob notices for Vacation
Bible School. Meet at the Church at 7:00 P.M.
Pre-Registration for Vacation Bible School will be
here at the Church. Program and Social Hour will
commence at 7:30 P.M.

Thurs. May 17th - Finance Committee Meeting here in
Undercroft.

Mrs. Dutch Bowser will greet the Congregation and
Visitors at the door this morning.

The Daily Bread booklets are out and going fast - pick
yours up in the Narthex today.

Please get all Mother's Day offering, Love Loaves
in by the end of the month so the money can be sent.

For Faith and Understanding...When I faltered on my Way..
I owe you more thanks, Mother, than words can ever say.

Like a hope divine in this troubled world

A Mother's care has its part...

For God has hidden a love like His own
In the depths of a Mother's heart.

"Defensive Coaching: More On Faith"
Scripture Jude 1-4

Bk Jud bin cal=Dr.S.Maxwl Coder=Acts of the Apostates
()sldr lmos neglected books entir Bible
How many actul kno vs this buk? Herd serm preach on?
Shud giv us idea how buk bin neglect,but I bliev
()rl reasn 4this=content of buk & 20 cent has cum
2pas wat Jude sed wud; othr reasn 2many preach/congs
C no need preach latr days=Bcuzno Bliev/or libral
las wk lk lst 2vss & Jude set pace 4buk
identfy self as bros James=both bros of Js
identfy thoz 2whom wrot & pray 4blesings 4them
vs 3=Blaved=no lik Jn writ=mean luv 1's,specil 1's
Jn say=litl childrnJude say=luved 1's,specil 1's
vs 3B=say orig inten writ nice letr spk lspecil thing
that=salvatin=realiz specil relatsip w/G thru B
born agin,thru spt Js Xp as Lord and Saviour
that was original intent=say letr we hol hands,not 1
he want 2write
Needful=Gr=ANANKE=a necessity,but mor=compulsin,sum-
thin which no cud stop,had to do
Jude say had compulsin writ letr altogethr dif way
Jude knu writ of prophs,wel vs OT=JEREMIAH 3:17-19
This kno by Jude & as gud pastor knu duty 2B watch-
man 4peop & keep from eror & harm
But Jude undr influ H Sp & this wher actul compul cum
WRITE UN2 U & EXHORT U-phras very intrest=Exhort=Gr=
PARAKALON & th/verb of noun=PARACLETE=wh/H Sp in Scrip
Paraclete=lalongsid of,advocat,help
in this sens=Jude B cal alongsid of thoz Xpian 2giv
counsl & advic in time of grt darknes
& Counsl=THAT YE ERNESTLY CONTEND 4 THE FAITH WHZ WAS
ON.)DELIVR UNTO THE SAINTS
Wat mean?=Gr=EPAGONIZOMAI=mite recog=Agony=th/word
fnd only here in NT & use athlet strugl athletic cont
word spk vigorous,determ efort defeat opositin
Gr exert selvs pt agony 2win contest=marathon race
If can pictur our strugl 2cary on faith thru expend
blud,sweat,tears if necessary can underst wat Jude say
Wen do any task 4 Lord,regard how smal,insignif we R
contend 4 faith
Jude say this faith delivr 2saints & mean pr/teach
of Apsotles wh/set 4th Xpian lif;say wat Jn Peter say
thoz w/Js giv mesag 2Church lst hand & this musB hand
on genratin/genratin,persn 2 persn
It no sumthin ty up traditin,sacramnets,clergy,insted
pa fr/1Bliev 2nothr Bliev
vs 4A=Gr 4this mean slip in secretly,side dor,cum in
unnotic;he say ther peop in ch rub elbo w/tru Blievrs
who wer/are no tru Blievrs themselvs

also say as on age mov zenu wud continu & increas 2/
U & I wud hav them in our midst sit in ch & SS
Js spok of this=Mt 13:24-30=READ
M-w th/tak plac Ch Js Xp & bes describ Apos P in
2 1 letr Corinth 11:13-15=READ
read=Transform,transformed=Gr=METASCHEMATIZO & mean
t: psform,or chang=persn chang outward expresin by
abslm expresin pub on fr/outsid & is no indicatin of
expresin cum fr/within & no reveal inner self
it is Disguise in othr words & P say Satan do this
cudntB efectiv in work defeat G & G's peop as was
so asum ident as angl of lite=but lk vs 15=(minsters
it impertiv gard pulpit th/hapn any cong,hav many
kno as modernists 2day=preach/teach modern,no old fas
(Quote Dr. Ken Wuest fr/comtary Jude)
hav thus spokn angls lite,Jude furthr states=vs 4B
no predestin,but prophcys bout thez peop long B4 cum
& now Jude idnetfy apostates three def things
Ungodly men=no mean gros imoralty,wikednes,insted,an
attitude ireverenc 2God
such man mayB considr gud man by othr men,but Jude
no spk outward apear,but of hart,
this man no Bliev necessary 2B bornagin,no Bliev basi
doctrines of faith
Grace in2 lasciviousnes=mean unrestrain vice & thez
apostates Jude say knu wat sin,was/is,yet flagrntly
go bout open site evrl,Bcuz G 4giv ovr,ovrno matr
This apostacy=ANTINOMIANISM=pervert Grac G kno sin
& expec G's continu 4givnes & 4sum it way of life
Deny G & Js Xp=apostates kno as Gnostics=no Bliev G-
head;G not sovereign,Js no G in flesh
thez 3 distinct apostacys
()tak revrence 4 God & things of God
2.twist of doctrin of Grace of God,excus 4 sin
3.opn denial Js Xp as G in flesh,& as Sav & Lord
thez th/ernestly contend agin & tak determ,ded,& the
courage our convictins 2do
we shudB lik yng man wrot girl=(Swim ocean,climb,etc
thats atitud 2hav rite? But hear end of note=PS,IF
we canot let circum discourag in quest contend 4-Fa
(Ilus laboring on for the king)
W. R B ask by L 2pres on fac dishart/discourag circu
worl aroun no care bout ch as long as let alone
ther peop w/in ch who dont care 2B involv in work
cong Bcuz dont want time/lifestyles altered
But thoz U who R involv in Ch canot let othrs atudes
la' poop,lak attendanc,any 66hr obstacl keep U fr/con
ernestly 4faith;we serv not man,nor comm,nor council;
nor specif congs=Rathr,we serv our King Js Xp & we
mus continu ernestly cont 4faith as He lead/direct

"Defensive Coaching: More On Faith"

Scripture: Jude 1-4

The book of Jude has been called by Dr. S. Maxwell Coder, "The Acts Of The Apostates." It is considered one of the most neglected books of the Bible. How many of you can actually say that you know one verse of this book? Or how many of you have ever heard a sermon preached from it? That should give us an idea of how the book has been neglected. But I believe there are probably several reasons for this as well. One has to do with the contents of the book and because of what has ~~taken place in the 20th century~~ came to pass in the 20th century church, Jude's writing has been fulfilled. The other reason is that not too many preachers or congregations see any urgency in preaching about the latter days of the church age either because they do not believe these things will come about, or they are too liberal already.

Last week we looked at the first two verse of this book as Jude set the pace for the remainder of his writing. He identified himself as a brother of James and both of them were brothers of Jesus. He identified those to whom he was writing and then he prayed and wished for them God's blessings. Now he writes in the 3rd verse, "Beloved." This word is different from the "beloved" which John was always writing in his letters. The word Jude uses means, "loved ones, special ones." He doesn't call them little children, but "loved ones," which also indicates these people are different from many others.

Then he writes, "When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Jude says that his original intent was to write them a nice letter speaking of the one special thing which they all shared. And that was salvation. The realization that each of them had come to that special relationship with God through being born again through ~~the~~ the acceptance of Jesus Christ as Lord and Savior. This was his original intent. The real gist of what he is saying is that he never intended to write the letter we hold in our hands. But Jude writes, "It was needful for me to write to you." The word "needful" in Greek is "ANANKE" and it means "a necessity," but it is more than that. It means "A compulsion, something which cannot be withheld or stopped."

Jude says that he had this compulsion to write this letter in an altogether different direction. Jude knew the writings of the prophets and ~~as~~ well versed in the Old Testament writings. Jeremiah the prophet wrote in his prophecy, the 3rd chapter, verses 17-19, (Read this). This was known by Jude and as a good pastor he knew it was his duty to be a watchman for his people to keep them from error and harm. But we must also realize that Jude

was under the influence of the Holy Spirit and this was where the actual compulsion was coming from. ~~And it is also interesting to note that in the original Greek~~ So Jude speaks of this compulsion which was to "write unto you, and exhort you." This phrase is also very interesting in that the word "exhort" in Greek is "PARAKALON" which is the verb of the noun "PARACLETE" which is the word for Holy Spirit in Scripture. Paraclete as we said before, means "one who is called alongside of, an advocate, a helper." So in this sense then, Jude is being "called alongside of" those who are Christians to give us counsel and advice in time of great darkness. Jude's counsel is, "That ye contend earnestly for the faith which was once delivered into the saints."

Now just what does he mean by "contend earnestly for the faith?" ~~The word~~ "Earnestly contend" is "EPAGONIZOMAI" ~~and~~ in Greek and you might recognize in the word, the English word "Agony." This word is only found here in the New Testament and it was used of athletes struggling in athletic contests. The word speaks of a vigorous, determined effort to defeat the opposition. The Greeks exerted themselves to the point of agony to win the contest. The marathon race is an example of this. If we can picture that our struggle to carry the faith on through the expenditure of blood, sweat and tears if necessary, we can understand what Jude is trying to say. When we do any task for our Lord, regardless how small, or how seemingly insignificant, we are "contending" for the faith. Jude is saying here that this "faith" has been delivered unto the saints and he is referring to the preaching and teaching of the Apostles which set forth the Christian life. Jude is saying identically the same thing which John and Peter said in their letters and that is the teaching and preaching of those who were with Jesus gives to the church the message firsthand. This is the message which must be handed on from generation to generation; from one person to another. It isn't something that is tied up in tradition, or sacraments, or clergy, instead it is passed on from one believer to another.

Now Jude comes to ~~the~~ his compulsion for writing this letter as he states in the 4th verse, "For there are certain men crept in unawares," 4A.

The Greek for this means to slip in secretly, to come in unnoticed. Jude is saying that there were people within the church rubbing elbows with the true believers who were not ~~xx~~ true believers themselves. But he is also saying that as the church moved to the end of the church age, this would continue and increase; and that you and I would have them in our midst sitting in church and in Sunday School. Jesus spoke of this in a parable which is recorded in the 13th chapter of Matthew in verses 24 to 30, (read this).

Now this is able to take place within the Church of Jesus Christ and is best described by the Apostle Paul in his 2nd letter to the church in Corinth, chapter 11, verses 13 through 15, (read these).

Now in the 13th, 14, and 15th verses we see the word "Transformed," or "Transforming." This word in Greek is "METASCHEMATIZO" and means "transformed or changed." But it means a person changing his outward expression by assuming an expression put on from the outside, but it is an expression that does not come from within and does not reveal his real inner self. It is a disguise, in other words. So Paul is saying that Satan can and does do this. He couldn't be effective in his work to defeat God and God's people, as he was. So he assumed and assumes the identity of an "angel of light." But look at what the 15th verse tells us, "His ministers also can be transformed as the ministers of righteousness." So it is imperative to guard the pulpit against this happening in any congregation. We have a lot of these men today and they are known as modernists. In other words, they preach the new and the modern, the old fashioned beliefs and ideas have given way to enlightened modern learning and this is what we should preach and teach. Dr. Kenneth S. Wuest Greek professor at Moody Bible Institute writes in ~~xxxxx~~ his commentary on Jude, "Do not trust a modernist any farther than you would a rattlesnake. A rattlesnake will give you warning before it strikes, but not a modernist. The eternal welfare of your soul depends upon what you believe regarding the person and work of our Lord on the cross." So having thus spoken of these "angels of light" which have crept into the church, Jude further states, "Who were before of old ordained to this condemnation." Now what Jude is referring to is the prophecies given concerning these people who would come forth and oppose ~~the~~ God's Church. Jude is not putting forth an argument here for predestination that certain people were predestined to be born condemned. He is merely saying that the prophets spoke against these people long before they ever appeared on the scene and those prophets gave God's condemnation to any and all who would act in this manner. Jude identifies these apostates as being three very definite things.

First he calls them, "Ungodly men." The term does not mean immorality or dire wickedness, but instead, an attitude of irreverence to God. Such a man as Jude describes here may be considered a good man in the eyes of other men. But Jude is not speaking of outward appearances, but of the heart. This is the man who does not accept that a person must be born again to have salvation, or who doesn't believe the ~~Bible~~ basic doctrines of the faith. Secondly, Jude ~~calls these people~~ says these people are "Turning the grace of our God into lasciviousness." The word "lasciviousness" means, "unrestrained vice." These apostates Jude is saying knew what sin was and is, yet they flagrantly go about it in ~~sight~~ open sight of everyone with no shame or remorse. Their reason being that God forgives and will ^{is} continue to forgive no matter what they may do. This form of apostasy ~~was~~ known as

"antinomianism." This was one who perverted the grace of God by knowingly sinning and expecting God's continued forgiveness. For some people in Jude's day it was a way of life.

The third type of apostate was the one, "Denying the only Lord God, and our Lord Jesus Christ." Jude was speaking of the apostates who were called Gnostics who did not believe in the Godhead. So Jude says they deny that God is sovereign, the only God and then they deny ~~that~~ the "Deity of Jesus Christ."

So there are three distinct types of apostasy to be fought against in the church and they are, lack of reverence for God and the things of God; a twisting of the doctrine of God's grace as a excuse to sin; and open denial of the Jesus Christ as God in the flesh and as Saviour and Lord.

These are the things we are to earnestly contend against and it takes our determination, our ^{dedication} ~~conviction~~ and the courage of our convictions to do so. We need to be like the young man who wrote a note to his girl friend and said, "My love for you is so great that I would swim the ocean for you, or climb the tallest mountain, or brave ~~the~~ facing the fiercest animal in the world. There isn't anything I wouldn't do for you."

That's the kind of attitude to have isn't it? But he ended his note by adding, "P.S. I'll be over to see you in Saturday if it doesn't rain."

God doesn't want this kind of attitude from us. We cannot let circumstances discourage us in our quest to contend for the faith.

(Illustration of laboring on for the King)

In a certain country there was a band of minstrels who traveled from town to town giving concerts for a living. But they weren't doing too well and times were hard. There was little money the common people could pay to hear the minstrels even though their fee was small. Attendance had been very bad and so one night they met to discuss their future. "I see no reason to open tonight," said one. "To make things worse than they have been it is starting to snow and who would venture out on a night like this?" "I agree," said another. "Last night we performed for only a handful. Fewer will come tonight. Why not give back the advance money we have and cancel? No one can expect us to go on when only just a few are in the audience." "How can anyone give his best for just a few?" a third asked. Then he turned to another and asked, "What do you think?" The man he asked was older than the others. He looked straight at the troupe and said, "I know you are discouraged, so am I. But we have a responsibility to those who will come. We will go on. And we will do the best that we can do to perform for them. It is not their fault that others will not come." And so heartened by his words the minstrels went ahead with their show. They never performed better. When the show was over and the small audience had gone, the old man summoned the troupe. In his hand was a note handed to him by a member of the audience just before he walked out the door. "Listen to this my friends," he said. Then he read the note. It said, "Thank you for a beautiful performance." It was signed very simply, "Your King."

WE are being asked by the Lord to press on in the face of disheartening and discouraging circumstances. The world around us doesn't care too much about the church as long as it doesn't disturb them. There are people within the church who don't care to be involved in the work of the congregation because

they don't want their time or their lifestyles altered. But those of you who are involved in the church cannot let others attitudes, lack of co-operation, lack of attendance, or any other obstacle keep you from contending earnestly for the faith. We serve not man, nor committee, nor councils, nor specific congregations. Rather, we serve our King Jesus Christ and we must continue to earnestly contend for the faith as He continues to lead and direct.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday in Eastertide May 20, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Megan Hewis - Acolyte

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 325 "All Hail the Power of Jesus' Name"
*Ascription
*Exhortation
*Confession (In Unison) "O God, it is easier for us to call you Lord than it is to do what your Lordship requires. We enlist in your causes but find ourselves giving in to fear. We want to be sensitive but find it easy to be hard. We fail to see and take advantage of the great opportunities surrounding us. Forgive us, our Father, take our limitations and turn them into possibilities for service. Grant us this grace through Jesus Christ our Lord. Amen."
*Kyrrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 611 "Precious Lord, Take My Hand"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory
Doxology No. 382
Scripture: Jude 5-7
Sermon: "Defensive Coaching: On Judgement"
*Closing Hymn No. 613 "Fight the Good Fight"
Benediction
Postlude
+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Paul Campbell in loving memory of Mr. & Mrs. James P. Christy.
Serving as Ushers today are: *Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy.
The attendance last Sunday was 157 with 26 Visitors
Mr. & Mrs. Edward Walker will greet the Congregation and Visitors at the door this morning.
Hospitalized: John Snow and Hugh Pyle - BCMH; Charles Penar - V.A.; Coyle Fowler - Kittanning - Armstrong Hospital. *Bill ZAVACKY - I.C.U.*
Bill Thompson and Marty Henry will be visiting the Hospital this week.
Monday - Volleyball in Rehoboth Hall
Tues. and Thurs. - Aerobics in Rehoboth Hall
Pre-registration for Vacation Bible School will be held tonight at 7:30 P.M. in the Sanctuary. After the evening program, refreshments will be served in Rehoboth Hall.
Monday, May 21 at 7:30 P.M. a meeting of the Vacation Bible school Teachers and Helpers will be held at the Church. Please come with any questions. A preview of crafts will be there also. Any questions - please contact Virginia Mangel.
Thurs. - 7:30 - Spiritual Study

I've wondered, Lord, how it can be
You hear me when I call.
I'm only one of millions, and
Your love is over all.

How can it be Your holy ear
Is tuned to hear my cries?
How can you know what troubles me
And see tears in my eyes?

Great God of all the universe,
In joy or in distress--
I rest myself in all you are
For you are limitless!

"Defensive Coaching: On Judgement"

Scrip: Jude 5-7

perhaps 1 mos famous futbol coach=Tom Landry-Dallas Cowbo
king coach, record, but practice xpianism/off field
ther R othrs, mor point out, but I Bliev T/ Landry &
othrs bin preced by 1st xpian coach liv 2M ago=JUDE
A. lk letr writ, C ident enmies on field of play, &
then set 4th means wherby hav bin, canB & wilB defeat
up2 xpians paly game lif 2tak Defens Coach ofr by
Jude, & stop ofens fr/score agin Church
Jude ofr game plan & duz so by ident how game bin play
plays made, & then giv advic how work agin thez movs
remaindr of game
Thus far: brief examin oppositin we face xpian Church
Saw las wk Jude sot 2writ ord letr & cudnt, Bcuz H sp
grasp w/compulsin no control & had writ dangrs in Ch
at time of writ & of dangrs wh/cum 4th as Ch mov dwn
thru centuries of time
As sed B4 Jude use triads-grps of 3 & 2day Scrip doso
Vs 5As (ex preacher & THERA)=Jude say-I Wil Ther4 2say
he foloup wat sed prior 2this w/sumthin thez peop
awar of & plan 2illu wat sed w/specif examps
vs 5B=spk events record 13-14 Numbrs=& we wil lk this
G tol Mos chooz 12 men & spy out prom land B4 them
Mos do & spies do & read vs 25 of return
Report=vss 26-29
vs 30=Caleb spk agin majority report & giv monorty rep
vss 31-33=othr men excep Josh, Caleb spk out & no ovr
come the people
So peop cry, lament agin Mos/Aaron
14:6-9=Josh/Caleb plead peop
bu' lk wat peop want 2do 2them 4this=vs 10
G p. ovid anser vss 11-12
but Mos plead w/G spar peop & He relent,
His prom record vss 26-35
This wat Jude talk bout 5th vs=G's judgment pas upon
peop 4disobedenc/unBlief,
they no wil trus G 2delv fr imagin giants of land
G brot out Egypt, cros desrt 2very edg prom land,
but wud rather dy than C it & entr Bcuz unBlief
Jude say same thing can hpn 2thoz within xpian Ch
who refus Bliev truth w/G provid thru Js Xp
vs 6=sumtim aftr G creat evrth, band angl led=Lucifer,
Satan=rebel agin G & G cast out hvn
thez falen angl cohabit w/women on erth=Gen 6
vss 1-4=Read & Explain
() examp Jude pt out=sins pride & lust; pride made
Lucifer/Satan & band Bliev cudB lik G & ovrthro Him
& wen cast out G's habitatin, turn 2lust 2reproduce
ther kind upon erth

Jude say=Bcuz thez actins, thez faln angl wilB judg 2/
chains & uttr darknes on day judgment
Jude pt out stil prid/lust wh/keep man from B all
t't G wants him 2B
vs 7=exampis Sodom/Gomorah=record Gen 19
vss 1-3=lot & insistenc they cum indoors Bcuz knu city
vs 4-5=Notic=end vs 5 say=We may KNOW them & word
KNOW in Scrip use 4sexul intercorse & so vs say men
want hav sexul relatins w/thez 2men cum visit lot
Acct Ad/Eve read=Adam knew his wife & she conceived
Acct Joseph in Mt=Mary Bcum preg w/Js by H sp & read
end 1st chap bout Joseph=And KNEW her not until she
had brot 4th her 1st born Son
Sum of xpian Ch 2day try covr this up & say hospitbl
& Lot unhospit but this outrite hersey & actal part
wat Jude say tak plac end Ch Age
then read end story nite B4 Sod/Gom destroy=6-11
Jude spk this gros imoralty wen say peop wer=Going
aftr strang flesh=& he say they involv homosexuality &
4this wer condem 2eternal damnatin
So Jude pt out Bib accts wh/demstrat=unBlief, pride,
lust, & perverted sin
Jude say wat Js say=As ye sow, so shal ye reap
if seek liv riteous lif, & striv keep fr/sin G wil
honor that lif & person remain G's Grace
But if persn flaunt xpianity & no liv as G set 4th,
that persn wil reap G's judgement insted & we admonis
by Jude 2folo examps which Js set 4th
(Illus Sadhu Sundar Singh & risk lif sav nothr man)
Sundar Singh wil 2risk lif 2sav lif of nothr man &
in proces fnd life
cp'us frend sot 2sav lif, but lost it
Js sd=Wat shal it profit a man if he gain the whol
world & lose his own soul?
T. is wat Jude try impart 2peop within xpian Ch wen
sed=I Wil Therfor Put You In Remembrance
he cal attentin 2principl that we seek 2liv & do the
wil of G, lest we stray from the faith & plac ourselv
in G'S judgement, rather than rest in His luv.

"Defensive Coaching: On Judgement"

Scripture: Jude 5-7

Perhaps one of the best known football coaches in our nation is Tom Landry of the Dallas Cowboys. The reason is not so much that he has had a winning record as a coach, but perhaps because he is known as a practicing Christian, both on and off the field. There are others who are also Christian coaches and they are being pointed out more and more. But I believe that Tom Landry and all of the other so called "Christian coaches" have been preceded by the first ~~Christian~~ Christian coach who lived about 2000 years ago. That man is named Jude. As we look at this letter which he has written, we see that he identifies the enemies on the playing field and then he sets forth the means whereby they have been, can be, and will be defeated. It is up to the Christians playing the game of life to take the "Defensive Coaching" offered by Jude and stop the offense from scoring against the church.

~~if we can think of Jude as presenting his game plan~~

Jude offers us his game plan and he does so by identifying how the game has been played, the plays which have been made and then he gives advice how to work against these things in the remainder of the game. Thus far Jude has briefly examined the opposition we face in the Christian Church. We had seen last week how Jude sought to write just an ordinary letter about the joy which every Christian possesses through salvation. But the Holy Spirit had grasped him with a compulsion that he couldn't control and he had to write of the dangers in the church at the time of his writing, and of the dangers which would come forth as the church moved down the centuries of time.

As we said before, Jude uses triads, or groups of three throughout his letter to explain his various points. In today's Scripture he writes of three examples which took place in Biblical history which speak of God's judgement. Jude begins by stating in verse 5, "I will therefore put you in remembrance, though ye once knew this."

A preacher I know says that when he was in Seminary, he had a professor who taught that when ever you come to the word "therefore" in Scripture, you should stop and see what it is "there for." Jude uses the phrase, "I will therefore," to say that he will now follow up what he has said prior to this with something which these people were well aware of. His plan is to illustrate what he has said with some specific examples.

He begins by saying, "How that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not."

Jude is speaking of the events which are recorded in the 13th and 14th chapters of the book of Numbers. If you want to turn to the 13th chapter of Numbers we will be looking at this event. God told Moses to select 12 men, one from each tribe to go out and to spy out the promised land before them.

Moses does this and the spies go out. We read in the 25th verse of their return, (read this). Then we read of their report in verses 26-29. But Caleb speaks out against this majority report and gives what amounts to the minority report in verse 30. But the other ten men, (Joshua was concurring with Caleb), speak out that they cannot overcome the people, 31-33.

This caused the people to cry and lament against Moses and Aaron. But Caleb and Joshua plead with the people as we read in verses 6-9 of chapter 14. But look what the people want to do to them for this as recorded in verse 10. God's answer to them is provided in the verses 11 and 12. But Moses pleads with God to spare the people and He relents. His promise to them is recorded in verses 26-35, (read these verses). This is what Jude is talking about in this 5th verse. God's Judgement is passed upon these people for their disobedience and unbelief. They weren't willing to trust God to deliver them from these imagined "giants" of this land. God had brought them out of Egypt, across the desert to the very edge of this promised land, but they would all die rather than see it and enter it because of their unbelief. Jude is saying the same thing can happen to those within the Christian Church who refuse to believe ~~xxxxx~~ the truth which God has provided through Jesus Christ.

Next, Jude gives his second illustration in the 6th verse. He says:
"And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgement of the great day."

Sometime after God created everything, a band of angels led by Lucifer who later became known as Satan, rebelled against God and God cast them out of heaven. These fallen angels began to co-habit with the women on earth. We find this recorded in Genesis 6, starting with the first verse, (read 1-4 & explain). The second example which Jude gives points out the sins of pride and lust. It was pride that made Lucifer, Satan and his band believe they could be like God and overthrow Him. And when they were cast out of God's habitation, they turned to lust to reproduce their kind upon the earth. ~~Jude says that because of these actions, these fallen angels will be judged in chains and utter darkness on the day of judgement. Jude is pointing out that it is still pride and lust which keeps man from being all that God wants him to be.~~ Jude says that because of these actions, these fallen angels will be judged in chains and utter darkness on the day of judgement. Jude is pointing out that it is still pride and lust which keeps man from being all that God wants him to be.

Jude now speaks of the third example he has set forth in the 7th verse:
"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

This example is the destruction of Sodom and Gomorrah for their evil and wickedness. We find this recorded in the 19th chapter of Genesis. (Read verses 1-3). But then we see what the men of the city had in mind as we

read in verses 4 and 5. Notice, at the end of the 5th verse it states, "That we may "know" them!" The word "know" ~~is~~ in Scripture is the word for sexual intercourse. So this verse is saying that these men wanted to have sexual relations with these two men who came to visit Lot. In the account of Adam and Eve we read that "Adam "knew" his wife and she conceived." In the account of Joseph and Mary becoming pregnant with Jesus by the Holy Spirit in Matthew we read ~~that~~ at the end of the 1st chapter, "About Joseph, "And "knew" her not until she had brought forth her firstborn son."

Some of the Christian church today are trying to cover this up and claim that the people of Sodom were seeking to be hospitable and because Lot would not let the angels meet these men, he was guilty of inhospitality. But that is outright heresy and is actually a part of what Jude was saying would take place in the latter days of the Church Age.

Then we read the ending of this story the night before Sodom and Gomorrah were destroyed in verses 6-11, (read and explain). Jude speaks of this gross immorality when he says these people were ~~"giving themselves over to"~~ "going after strange flesh." He is saying they were involved in homosexuality and for this were condemned to eternal damnation.

So Jude is pointing out Biblical accounts which demonstrate, unbelief, pride, lust, and ~~not only sin, but~~ perverted sin. Jude is pointing out that which Jesus had spoken of and that was "As ye sow, so shall ye reap." If you seek to live the righteous life and strive to keep from sin, God will honor that life and the person will remain in God's Grace. But if a person flaunts his Christianity and will not live as God has set forth, that person will reap God's judgement instead. We are admonished by Jude to follow the examples which Jesus set forth.

(Illustration of Indian Sadhu Sundar Singh)

Sadhu Singh became a Christian against the desires of his family. For this he was disowned and his very last meal which he ate at home was poisoned. But he recovered and for the rest of his life went about in India and Tibet preaching the Gospel of Jesus Christ. On one occasion he and a companion were traveling through a pass high in the Himalaya mountains. They came upon a body lying in the snow. Sundar Singh wanted to stop and help the man, but his companion refused. He said, "We shall lose our lives if we burden ourselves with him." But Sundar Singh would not think of leaving the man to die in the ~~ice~~ ice and snow. So his companion went on ahead leaving him to look after this stranger. Singh got the man on his back and with his burden he struggled along with great exertion. As he walked with the man flung across his back, the heat from his body began to warm up the frozen man and he revived. Soon both were walking side by side. Catching up with his companion, they found him - dead - frozen ~~in~~ by the cold. Sundar Singh was willing to risk his life to save the life of another and in the process he found life. But his callous friend sought to save his life, but lost it.

Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul?"

This is what Jude is trying to impart to the people within the Christian Church when he said, "I will therefore put you in remembrance." He is calling our attention to the principle that we seek to live and to do the will of God lest we stray from the faith and place ourselves in God's judgment, rather than rest in His love. ~~And yet those who seek their own will, their own doctrine, their own form of apostasy, or their own~~

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixth Sunday in Eastertide May 27, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Megan Hewis - Acolyte

ORDER OF WORSHIP - 11:00 A.M.

Prelude

Announcements

Who's Who in the Pew

Joys

Prayer Requests

*Processional Hymn No. 394 "Rejoice, Ye Pure in Heart"

*Ascription

*Exhortation

*Confession (In Unison) "We pray Father, that this day
we may be aware of our membership in the whole body of
Christ, Give us a complete sense of what this means by
forgiving others, as we also wish to be forgiven. Pardon
us for seeing the speck in our brother's eye while
neglecting to see our larger sins. Grant us Your forgive-
ness for the many things we have said and done and thought,
which have caused us to be sorry and wish we could undo
them. These things we ask in Jesus' name. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 328 "Begin, My Tongue, Some Heavenly Theme"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "My Faith Is Firmly Found" Bach

Doxology No. 382

Anthem: "Let There Be Peace On Earth" No. 681

Scripture Jude 8-13

Sermon: "Defensive Coaching: On False Teachers"

*Closing Hymn No. 114 "Wonderful Grace of Jesus"

Benediction

Postlude

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by
Mrs. Fern Minehart in loving memory of her "Husband"
John.

Serving as Ushers today are *Richard Mangel, Don
Kingsley, Edward Walker and Gary Penar.

Mr. & Mrs. Paul Riemer will greet the Congregation at
the door this morning.

> Hospitalized: Bill Zavacky, BCMH; Charles Penar. VA
Deb Melton, Mary Lou Davis and Ann Williams will be
visiting the Hospital this week.

This week the Pastor and six laymen will be in Chicago
at the Moody Bible Pastor's Conference. If you should
need pastoral assistance, please contact the office, or
Bea Tait at her home for help - 2833328.

> Pre-registration for Vacation Bible School today after
the Service here in the Sanctuary- on the left side
(Brugh Ave. side)

We have June 10 and 24 open for Memorial Flowers. Should
you want to have either of these Sundays, Please let
let Bea know.

Council meeting will be June 6th at 8:00 o'clock.

When I think of the God of creation,
And the mountains and rivers He formed,
My soul thrills with wonder and glory,
And my heart it is strangely warmed.
When I think of the God of salvation,
And the change in a life He can bring,
My heart glows with rapture and gladness,
As close to my Savior I cling.
Rivers of love, oceans of grace,
Nothing in this world can His love replace,
Stars lose their luster
And moonbeams grow dim,
When I compare all these wonders with Him.

--Wagoner

Have a safe Memorial Day Weekend.
See you in Church.

Tuesday and Thurs - Aerobics in Rehoboth Hall.

"Defensive Coaching: On False Teachers"

Scripture: Jude 8-13
 Jude wrote not only 4own time, but proph future
 Ther thoz laf & sed Jude wrot only 4that time/place
 "lk wat hpn socity, worl draw pariel & C fulfil
 Ju lk bak 2 examps giv, use las wk & now say:
 vs 8A=Examps=peop dy wild, angls fal grace, S & G=imorl
 vs 8B=add defil flesh=Js sed=Mt 15:19-20 & P writ
 Gal 5:19-21 & as compar Js, P, & Jude C no prety pictu
 being paint wat wud tak plac Ch Js Xp
 vs 8C=Jude thus add & ment apos sho compl disdain 4
 things of G & wud turn from His dominion
 He ment they no recogniz lordship of Js Xp & we can
 C this tak plac major denoms
 lnce respec creeds, conf no longer acpt, plus Doctrines
 But surpis thing in this, thoz hhol fundy of faith,
 are still peop who patriotic Americans, evn cal flag
 wayrs by the others.
 & it thoz deny fundys faith aline selvs w/subversiv
 forces & movments & activly seek ovrtthro Am way life
 vs 8D=only lspecil dignty spk agin=lordship Js Xp
 Nev'r B4 histry Ch ther bin persnl atack persn Js Xp
 But can C how G deal apostates with 1 specif exampl
 (Bishop James Pike, Episcopal church & his demise)
 I Bliev as G struk dwn peop wildrnes, did this man 2
 This man plac his pride/arogance abuv things of God
 & this wat Jude say tak plac Xpian Ch
 Ordr 2giv propr way handl affairs as G wants it=illus
 vs 9=Jude spk sumthin no fnd ordinary scrips
 Explain=Apocrypha, Pseudopigrapha "Asumptin of Moses
 (Ilus Gab & Devil, body Moses=expl Transfig, seen etc)
 F Gabriel no rebuke, only say=The L rebuke thee
 vs 10=contrast wat Jude say bout Fals Teachers
 apos spk evil agin that wh. do not kno
 & wat no kno?=truth & so spok agin it
 & wat did kno things this worl & this lik phys aptit
 of animals & this led 2uttr corruptin
 Jude say peop blind/deaf delib 2spirtul things &
 ther wil cum time wen no longer hear/see things &
 only thing lef is worl, it lust of eyes & flesh
 Vs 11=Compar 2-thre Bib men & ea 1 turn fr/truth 2
 their own destructin
 Cain=tilr of soil & murdr bro Bcuz bro gain favr w/G
 He jealous Bcuz favor positin of Abel
 Balaam=proph & ask by Balaam spk curs agin Israel
 tempt 2do so by the money/posesins offr, but sumhow
 G prevent from do so
 N Bcuz want do rt thing, Bcuz he didnt=mony/power
 hau hold on him & finally peop Israel slay him & his
 money & power no sav from destructin

Koran=priest, cousin of Moses & Aaron
 & this mean=2go against Word=agin W of God
 wat G sed, rebel agin & rebelin agin G's anoint
 ldrs=Moses & Aaron
 4this G opn grnd & famly & posesins swallow up in ert
 "v givn 3human examps apos, Jude spk agin & use
 turl elements 4comparison
 vs 12A=Expl Luv Feast & (word=Charity) & L's Suppr
 Jude cal thez peop=Spots, blemishes=thez peop join
 feast & eat as tho had clear conscience
 vs 12B=Giv exampl vinyard need rain, no get, pas over
 this wat apos wer/R, sho promis & promis nev'r cum 4th
 Bcuz they no wat shudB
 Vs 12C=Examp fruit, leavs fal=lik ded; & real ded trees
 vs 13A=lik wavs pnd shor roks, no brk & only foam left
 Apos lik this in Ch=caus probs, fite agin things of
 Lord, but no win out, & B lik foam left aftr wavs
 vs 13B=Meteors, shooting stars=brite but then blaknes
 Ther illus Jude giv apos then & wud cum latr
 Jude seek teach/exhort, spk agin wat tak plac & wud
 tak plac in futur of Church
 Heb 12:15=& D. Jn MacArthur quote on this
 individul membris ch 2B on lkout 4thoz who Jude say
 "Hav crept in unawares
 FALSE TEACHERS BREED APOSTACY AND APOSTATES BREED
 FALSE TEACHING.
 (Illus Karl Marx & hatred for hypocrisy of Dad=result
 This exactly wat Jude writ/talk about
 He say ther wudB peop cum in? Ch, not 2kno Js Xp as
 Mastr of livs, but 4 varius othr reasns
 Need 2ask everl=Why R U a part of ch of Js Xp?
 XXXX mus ask selvs=Why am I a part of the ch Js Xp?
 Ar I here Bcuz help busnes? standing comunity? othr?
 A selvs=Am I truly comit 2 Him & seek 2serv Him so
 Ch, this cong mayB wat He wants 2B?
 May words of Jude of judgement not B spokn agin
 any of usXXXX = Woe Unto Them.

"Defensive Coaching: On False Teachers"

Scripture: Jude 8-13

Jude wrote his letter which not only speaks of the time in which he lived, but speaks prophetically of future events and future days within the Church of Jesus Christ. There have always been those who have laughed at this and said that Jude was only writing ~~forxxxxxxx~~ about the events in his time as they took place in the church of that time. But anyone who has taken the effort to look at the history of the church and the events of the world cannot help but draw parallels to what he wrote and the fulfillment of it. As we look at this Scripture for today, we see that Jude hearkens back to the three examples which he had given in the portion of Scripture which we used last week. He begins by stating: "Likewise also these ~~fifthy~~ filthy dreamers," 8a.

The three examples if you recall were the people who died in the wilderness because they refused to believe God; the angels who had fallen from Grace and cohabited with the women of the earth and were destroyed because of their pride and lust; and the people of Sodom and Gomorrah who were destroyed because of their perversion of homosexuality and immorality.

Then Jude says these people in the past and others like them who would creep into the church both then and as the church moved on in time, would, "Defile the flesh." Jesus said in Matthew 15:19-20, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man."

And Paul writes in ~~xxxxxx~~ Galatians 5:19-21, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

As we look at what Jesus said, Paul wrote about, and Jude said would take place we surely can see that this isn't a pretty picture being painted about what would take place within the church of Jesus Christ. Thus Jude was also led to say that these people would, "Despise dominion." He meant that ~~they~~ these apostates would show their complete disdain for the things of God that they would turn from His dominion. He meant they would not recognize the Lordship of Jesus Christ. We can see this very vividly today within many of the major denominations. Once respected creeds and confessions of the Church are no longer accepted; the virgin birth of Jesus Christ is emphatically denied; His miracles are laughed at; His sacrifice on calvary, and His resurrection are explained away; and all of the other fundamentals of the faith are poked fun at. But the surprising thing to be seen in all of this is the fact that those who still hold to the fundamentals of the faith, are still the people who are patriotic Americans. And yes, are even called flag-wavers by the others. But it is those who are denying the fundamentals of the faith

who are aligning themselves with subversive forces and actively seeking to undermine and overthrow the American way of life.

And then Jude ends this 8th verse with the final evil of these apostates by saying, "And speak evil of dignities." There is only one special dignity they can speak against and that is the Lord Jesus Christ. Never before in the history of the church ~~xxx~~ has there been such personal attacks on the person of Jesus Christ. But we can see how God deals with these apostates by looking at one specific example. Not too long ago, back in the 1960's there was a man who arose to national prominence as ~~xxxxx~~ a so called "Ecumenical leader." He was a bishop in the Episcopal church. His entire purpose in life came to be the joining together of all denominations into one world church. Scripture points out this will happen, so he was working along with Satan instead of with God. Shortly after he started on this ecumaniacal movement, he began to poke fun at such things as the Virgin birth, being born-again and so on. Then he embarked on what he said was to be a pilgrimage to the Holy Land to actually retrace the things of Jesus. Not too long after he was in the Holy Land he was discovered dead in the desert. His name was James A. Pike.

I believe that as God struck down the people in the wilderness for their unbelief, He did the same to this man who in his pride and arrogance placed himself above the things of God. This is what Jude said would take place in the Christian church.

But in order to give the proper way of handling the affairs as God wants it, Jude gives us an illustration in the 9th verse. He says: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, dared not bring against him a railing accusation, but said, 'The Lord rebuke thee.'"

Now first of all we must understand that Jude was talking about something which is not found in the ordinary Scriptures. But it was and is a part of a group of writings which ~~did not~~ were not accepted for inclusion in the Bible. ~~This group of books is called the Pseudopigrapha.~~ There are two groups of books which were considered as not being essential to include in the Canon. One group is called the Apocrypha and the other is called the Pseudopigrapha. It is in the Pseudopigrapha that this incident about the Archangel Michael is found. The book in which it is found is called, "The Assumption of Moses." The collection of books called the Pseudopigrapha derives its name from the fact that the books were written by an unknown author and attributed to someone who was famous. According to the writing in the Assumption of Moses, Gabriel the Archangel was given the task of taking Moses' body to heaven after he had died. Satan tells Gabriel that Moses' body belongs to him, because in his lifetime he was a murderer, having murdered the Egyptian taskmaster. But Michael tells Satan that Moses' belongs in the presence of God. Now we must remember this is before Jesus Christ arose from the grave and made it possible for the Old Testament saints to be in heaven with God. But we must also remember that when Jesus was

transfigured on the Mount, that He spoke to Elijah and Moses. The disciples distinctly saw both of them. This means that sometime between the death of Moses and the coming into the world of Jesus, Moses' body had gone to heaven. But what Jude is trying to say about all of this is that even though Gabriel was doing God's work and will, he did not fight against Satan, or call him names, or anything else. He merely said, "The Lord rebuke thee," which was like a wish that someday, God would deal with him. Gabriel recognized that even though Satan was one of God's fallen angels, nevertheless he was one of God's special creations. So rather than speak against God's created, he simply says that God will rebuke him.

Now contrast this with the false teachers which Jude is speaking against as we read in the 10th verse. "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves."

Jude says these apostates speak evil against that which they do not know. And what was it they didn't know? They didn't know the truth and so they spoke against it. And what they did know was the things of the world and this was like the physical appetites of animals and this led to their utter corruption. Jude says that people who ~~refuse to listen to the~~ are blind and deaf deliberately to spiritual things, there will come a time when they can no longer hear or see these things and the only thing left is the world and its lust of the eyes and of the flesh.

Now Jude uses some examples to compare them to. In the 11th verse he compares them to three Biblical characters. He says, "Woe unto them! for they have gone ~~after~~ in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah."

Each of these men turned from the truth to their own destruction. Cain was a tiller of the soil and he murdered his brother because his brother gained the favor of God. So he was jealous of his brother's favored position. Balaam was a prophet and he was asked by Balak to curse Israel. He was tempted to do so by the money and possessions offered by Balak, but somehow or other God prevented him from doing so. It wasn't because he wanted to do the right thing, because he didn't. Money and power had its hold on him and finally, the people of Israel did slay him and his money and power didn't save him from destruction. Korah was a priest, ~~and~~ a cousin of Moses. Jude said he perished in his "gainsaying," and that word means, "to go against the word." He went against the Word of God. What God had said, he rebelled against and that rebellion was against God's anointed leader, Moses. He and several others led a revolt against ~~Moses~~ the authority of Moses and Aaron. For this, God opened the ground under them and they and all of their possessions and families were swallowed up in the earth.

Having given three human examples of apostacy, Jude now speaks against them using natural elements for comparison. In the 12th verse he says: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear:"

It was customary for the Christians in the first century church to gather regularly on the Lord's Day, Sunday, and have what became known as a love feast. Everyone brought food and they shared it together, and after the meal they would partake of the Lord's Supper. But Jude says these apostates were blemishes, or "spots" in the feasts of charity, or love which the word charity actually meant. These people joined in the feast and never felt out of place and ate as though they had clear consciences.

Next, Jude says, ~~they are like clouds~~ "Clouds they are without water, carried about of winds."

The comparison here is to that of a landowner who had a large vineyard, or some other crops. He works his fields, or his vineyard and he is delighted when he looks to the horizon and sees dark clouds coming which will water his crops. But those dark clouds suddenly get caught up with the wind and instead of dropping the needed rain, they pass quickly by and the ground is still parched for rain. This is what the apostates were; showing promise, but that promise never comes forth because they are not what they should be.

Next Jude says they are like, "Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;"

First they are like fruit trees with promising fruit on them, but when it comes time to harvest, the fruit is withered and so there is ~~xxx~~ no fruit. But they are also like trees which shed their leaves in the ~~winter~~ fall and in the winter appear as though they are dead. And also they are like trees that are plucked up by the roots, so if a tree stands without leaves and is plucked up, it is twice dead.

Jude's comparison continues in the 13th verse. First he says, "Raging waves of the sea, foaming out their own shame."

Like the waves which beat upon the rocks ~~xxxxxxx~~ on the shore, they pound mightily, but they cannot break them and as the wave subsides the only thing left is the foam from the wave. This is what apostates in the church are like. They may cause problems and fight against the things of the Lord, but they cannot win out and will be as only the foam of the sea.

Next, Jude says they are like, "Wandering stars, to whom is reserved the blackness of darkness forever."

The illustration here is to that of meteors, or shooting stars through space. One of these heavenly bodies may give off a brilliant light, but they quickly pass by and are extinguished and never seen again. Where once they are brilliant, they now become completely dark and blackened forever. So Jude has given these colorful illustrations of what the apostates, or false teachers are in the Christian Church, both then and what would continue to happen in the ongoing life of the Church.

Jude was seeking to teach and to exhort and to speak against what was taking place and was going to take place in the future.

The author of the book of Hebrews writing along these same lines has this to say in the 12th chapter, verse 15: "See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled."

Dr. John MacArthur writing about this verse says: If an unbeliever dies before trusting ~~Christ~~ in Jesus Christ, he will be lost forever, eternally short of God's grace. Tragically, countless thousands of people have spent their entire lives in church, yet have never come to salvation. ~~Other~~ thousands have come to church for a while, seen no evidence of anything supernatural or attractive, and turned away, apostacized. We are exhorted to see to it, to be on the lookout, that, in so far as we are able to influence them, no one around us lives under the illusion of being a Christian when he is not, or that no one is exposed to the Gospel and turns away from it. This is vigilance. The second purpose for vigilance is to prevent bitterness. A person in the root of bitterness is a corruptive influence, a serious contamination in the body. He stays in or near the fellowship of the church and spreads wickedness, doubt, and general defilement. He is not content to apostacize by himself."

The individual members of the church are to be on the lookout for those who have "crept in unawares as Jude says." False teachers breed apostacy and apostates breed false teaching.

(Illustration of Karl Marx and his father who influenced his life)

In the early 1800's in Germany there was a young Jewish boy who deeply loved and admired his father. The family was very religious and not only attended the synagogue services, but the father instructed and taught his children at home about Judaism. While the boy was a teenager, the family moved to another town in Germany. In this town there was no synagogue and the influential people all belonged to the Lutheran church. Suddenly one day the father announced that they were going to abandon their Jewish traditions and join the Lutheran church. When the shocked family questioned why, the father explained that it was necessary to help his business. The young man was bewildered and confused and very soon he became bitter and his bitterness turned to anger. He went to England to study and daily he sat at the British Museum and wrote down his ideas, composing a book. In that book he set forth his idea of how to change the world. He ~~wrote~~ described religion as an "Opium for the masses." Today, every person living on this earth, over 5 billion people have been and are influenced by this man and his ideas. In case you haven't guessed, his name was Karl Marx. His life was influenced very deeply by his father's hypocrisy.

This is exactly what Jude was writing and talking about. He was saying there would be people who would come into the church not to know Jesus Christ as ~~their~~ the Master of their lives, but for various other reasons. We need to ask of everyone, "Why are you a part of the church of Jesus Christ?" We need to ask ourselves if we never have, "Why am I a part of the church of Jesus Christ?" Am I here because of Him, or will it help my business, my standing in the community, or some other reason? Let us ask ourselves, "Am I truly committed to Him and seeking to serve Him so the church, this congregation may be what He wants it to be?" And may the words of Jude not be spoken against any of us, the words of judgement, "Woe unto them."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Recognition of Seniors June 3, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Betty Huselton, Organist
Sally Vensel and Jason Fencil, Acolytes

ORDER OF WORSHIP - 10:00 A.M.

Prelude
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 322 "When Morning Gilds the Skies"
*Ascription
*Exhortation
*Confession (In Unison) "Loving Father, who gives completely
of His love to us, forgive our selfishness. We aren't
intentionally indifferent to others. It's just that
we are so caught up in our lives, our jobs, our
families, we look at the world around us from down deep
in our own little worlds. We do care, but we don't take
the time or the trouble to respond in love to the needs
around us. Strengthen us to assume the burden of caring.
Enrich our lives so we can know the joy of others. Forgive
us our short-sightedness so we can try again. In Jesus'
name. Amen."

*Kyrie
*Assurance of Pardon
*Praise
 *Pastor: Blessed be the Lord God!
 *People: And blessed be His Glorious Name forever

*Gloria Patri
Hymn No. 29 "Wonderful Words of Life"
Call to Prayer
 Pastor: The Lord be with you
 People: And with thy spirit
 Pastor: Let us Pray

Prayer
Offering
 Offertory
Doxology No. 382
Scripture: Jude 14-16
Sermon: "Defensive Coaching: On The Ungodly"
*Closing Hymn No. 306 "Lo! He Comes with Clouds Descending"
Benediction

Postlude
***** *Congregation Standing *****
The Lovely Flowers on the Altar have been placed by
Mrs. Ann Williams in loving memory of "Woody"
Serving as Ushers today are: *Art Carney, Dan Bosko,
Martin Henry
Mr. & Mrs. George Pflugh will greet the Congregation
and Visitors at the door this morning. *JANE MOORE, KT*
Hospitalized: Charles Penar - VA *W.H. DUNN - WASH. PA.*
Pam Tait and Diane Hollefreund will be visiting the
Hospital this week. *DOAN, STEWART, JIM DUNN*
Our deepest Sympathy to the Family and Friends of
Mrs. Howard Neely (Vi) from Panhandle, Texas, who
passed away this week.
Rev. & Mrs. Goodling are still hanging in there according
to Daughter - Lorraine. They are still at their home.
June 4 - 7:30 - Mary Prugh Circle Meeting.
Tues and Thurs. - Aerobics in Rehoboth Hall
Wed. - 8:00 - Council Meeting in Undercroft
We need flowers for the Altar for Next Week. If you
would like to have them - contact Bea Tait today.
Those that we know of that are graduating are:
Lori Zavacky, David Jaillet and Karen Pfabe. Lori
Zavacky will be going to Community College in the
Fall. We extend our Best Wishes and Congratulations.
Church in the Park will be June 24th. The Church and
Family Picnic will follow the service at the large
shelter in the back of Memorial Park.
Next Sunday we will have the Bell Choir and the Morley
Family Singers from Grove City. We would like to have
a good attendance and make them feel welcome.
June 18-22 - Vacation Bible School for Youth and Adults.
You can still sign up in the left side of the Sanctuary
today.

Just what tomorrow holds for me
I do not know, I do not see.
Within His wisdom, God has planned
To hold tomorrow in His hand.
Tomorrow may bring grief and pain,
There may be sunshine; may be rain.
But through it all I gladly say,
I'll trust my Savior for today.

Attendance 110 - 9 Visitors
If you know of anyone we missed that is graduating -
please let us know.

J ? Sav?
 no mean do U kno about Him,
 mean hav U ask Him 2cum in2 Ur hart & 4giv of
 Jin?
 If made comit, is He at center UR lif?
 Or R U control lif & do wat want w/out consult Him?
 Thez 2things R only way stop apostacy w/in Ch
 That is=peopl, membs who hav acpt Js Xp as L & Sav
 & who read, study Bibles in ordr 2gro in ther Xpiant
 Las wk sed Apos breed Fals Teach & fals Teach breed
 Apos
 mus also add:
 Apostacy breed ungodliness & ungodlines breed mor
 Apostacy
 RU wil 2fite it, Bgining in Ur life?
 Wil U Bgin 2day by trust Xp if havnt B4?
 & Wil U Bgin read Bibl & bring 2Ch as we seek 2gro
 in & thru it?

Defensive Coaching: On the Ungodly
 Scripture: Jude 14-16

Jude continu spk apos wh/crep in2 Ch & wh/wud continu
 cr sp as mov in2 end time & latr day, spk OT saint
 vs 14a=lince agin Jude pt bak peop bin talk bout prev
 ? No appear on scen no coincid, freak hap tel Enoch
 & how tol bout thez peop & wat wud hap 2them
 Enoch 7 fr/Adam=Gen 5:6=Seth=9=Enos=12=Cainan=15=
 Mahala=1e-el=182Jared=21=Enoch
 ea recog as patriarch, why En singl our & cal proph?
 En cal proph Bouz sum th/spok & how G liv his lif
 Gen 5:21=all son/dotrs only Methuselah mentin
 Name is reasn & it G's proph wud B fulfill
 Methuselah=Men he is ded, it shal B sent
 evr time. name Meth spokn, G's proph alud 2
 En man of G mov sum way name son 4wat G do futur
 Meth dy=969=but had son Lamech & gav birth son Noah
 Meth on scen, dy=Lamech dy, but grandson Noah G work pro
 vs 23-24=Wher was En? G translat, remov bodily 2hvn
 hap only 3men Scrip=En, Elijah, Jesus Christ
 (Expl littl girl & enoch)
 vs 14-15=Jude giv proph of En & this suposed tel of
 cuming of Js Xp w/angls/Blievs who R in His presenc
 purp=Js stan judge agin thoz opos Him
 Jude tak proph fr/Pseudapigrapha buks=Enoch
 colectin buks Jew knu/red, but no compl inspir by G
 & no includ in canon of Bible
 Judgment consist of:
 vs 15a=ungodly deeds=th dun agin G insted of 4 Him
 thoz hav set pul othr fr/faith, or kep othr fr/faith
 by ther deeds & actins
 v 15b=ungodly comit=not only ungodly deed=but ungodl
 permit & this mak extr str how seriously G tak irreu
 agin & 2ward Him
 vs 15c=hard speech=latr time, end time ther thoz who R
 spk harsh/hard, vigorous agin Him
 puny efforts mak as tho hardly spk & G wil not toler
 ate enliten fools striv stan agin Him
 I persnl Bliev as continu mov ahead scientif wil get
 mor & mor godles=labr sav devic, money, pensins, SS, re-
 tirmnt comunityd=Who needs God?
 but hungr thez peop & no gud liv can quench & haw
 peop liv is wat Jude say next:
 vs 16=murmerers=only time NT, othr form, but here only
 Remem peop Is wander? Why no go?=Murmur agin% God
 vs 16=complainers=angls G cast dwn thez complainers
 v 16=lusts=peop Sod/Gom did this 2ther destructin
 Jude giv thez prior exams & can lk Js & bakup this
 Jn 6:41=Js sed Bred Lif & murmur dif derivatin
 sed liv bred, they reject; salvatin reject & do 2day

Complain=only use here in Mk
Mk 7:2=found fault,verb form of complain
Dis no do wat dun 4 yrs & yrs & ther4 in eyes
relig ldrs wasnt wat was rite
Cant C this in Ch 2day? if sumthin chang bin part h
lif 4long time,sumthin nu tried wat hapn?
Peop complain & d; they ever!!! & U C that apost y
whthr want recogniz or not
It ungodly hol on old traditins refus 2chang wat nee
2B chang
vs 3=Why Jn Mark writ this
nothin wrong wash hand B4 eat=but this was ritul,
only tradtin & dun so evrl cud C this persn supr-Jew
This apost Jude say ureep in2 ch latr tim,end time,
but B so bad peop in Ch hav nothin els do=murmur,comp
bout evrthing went on
walk aftr lusts=& C examp Js agin Mk 4:18-19
Wat caus lust?=Eye=Eye C's & site transfer 2brain &
brain Bgin think wat 2B dun partic obsessin
persn cum in2 ch,herd word,mayB acpt 4p as Sav,kno
wat shud do
But work crowd drink,swear,carous & sum go 2 ch & it
seem they OK=So why cant I do same??? Need sum fun2
start drop things of ch interfer bowl,nite out etc
then weekends,sevr1 suns in row,soon ocasinly
then=Stable & Tomb Syndrome=Xmas & Easter
& then get mad wen preachr mentin commitment C & E
lust of livs tak preced ovr things of G & Apostacy
vs 16mouth etc=I Bliev hap mor/mor & wil hap mor/mor
preachrs preach shud B free debt/pain/ilnes/probs
(Illus lettrs cum Daisy/Donald=send money B fuffill)
Baloney=Grt swel word & many/many peop B led apostacy
Bcuz thez charlatins
but denom ldrs,pastrs do this as well & many ch it
Ghandi,Schweitzer,Pope, 4mer pres etc tak preced=Bible
peop no hear wat G want fr/us Bcuz no preach Bible
& ther thoz cautup name droprs Jude say=Ahem,I go 2
1st Resurrectin Ch,memship 65M,staf 200=TV=USA etc
Wat Jude say,U need kno who deal with & how handl
(Illus housewife & Jehovah Witness,& result)
Apos no hapn peop outsid ch,hap rt insid & Bgin livs
indiv membra but can deal w/it & in proces efect sum
chang livs & same time wil help fite evrday batl lif
R U struggl w/probs no kno how solv? RU pt wud lik
chuk all & run? duz lif hol mor quest than ansers?
Let me ask=Do U read Bibl everday? RU seek G's anser
4probs of lif? Or RU go alone w/own anser,solutins?
I kno ansers giv=No time,work long hrs,tired,no mdr
But if realy want turn lif aroun wil find time,mak it
But 1st need sumth els=let me ask=Do U kno Js Xp as

"Defensive Coaching: On The Ungodly"

Scripture: Jude 14-16

Before I begin today I would like to add my remarks to what has already been said by the laymen with whom I shared some very special and very precious time this week. Not only was it a time of fun but it was a deep learning experience which I shall never forget. And perhaps, it had and will have more impact upon my future life than anything has for a long time.

As always I enjoyed each of the Bible speakers but this year was different for many reasons. I went to Chicago with a feeling of small disappointment because none of the name preachers whom I have heard before and many of you know were going to be there. Men like John MacArthur, Charles Swindoll, Warren Wiersbe and others would not be speaking. But little did I know that the Holy Spirit had prepared lesser known men to speak directly to me. Each of them could have preached to me privately and what they said was speaking to my heart and my life.

As usual the food was excellent and I'm happy to say that I only came back three pounds heavier than when I went. I only had one evening when I had two pieces of pie and that was forced on me by a nameless young man who operates the PA system for us. All the while I was there the skinny man in me was saying, "Don't eat too much, remember your weight." But then the fat man lurking inside of me would say, "Go ahead, make my day. A pound or two won't hurt." I won some, and I lost some, and I hope that I'm gaining, not weight, but how to keep from getting weight.

One of the first things which had an effect on me was posted in of all places, a toilet stall. In the men's dorm in which I stayed, (The others were in a women's dorm), in the ~~stall~~ toilet stalls of the ~~men's~~ rest rooms, on each of the doors was a quotation pertaining to the Christian life. Not like the usual graffiti usually seen. But an unknown author I read, "God moves in deepest silence over the sands, the oceans and the sod. Only the thirsty soul will spy His footprints." I saw His footprints this week. I felt His hand on my shoulder. I heard His still small voice in my heart. And I told Him that my life is His and I want to be more of His servant than I have ever been. My prayer for each of you is that you too would experience spying His footprints wherever you may go and being completely ~~His~~ surrendered to Him.

Jude continuing to speak of the apostasy which had crept into the church and which would continue to creep into the church as it moved into the end times; the latter days, now speaks of an Old Testament saint. ~~xx~~ We read in the 14th verse, "And Enoch also, the seventh from Adam, prophesied of these."

Once again, Jude is pointing back to the people we had been talking about in the previous verses. But to show that their appearance on the scene in the Christian church was not just a co-incidence, or some freak happening, he tells that way back in ancient history there was a man named Enoch who told about these people and what would happen to them. He begins speaking of Enoch ~~with~~ by saying, Enoch was the seventh from Adam. We read of these seven in Genesis 5. First there was Adam. Then in verse 6, Seth; verse 9, Enos; verse 12, Cainan; verse 15, Mahala-le-el; verse 18, Jared; verse 21, Enoch. But each of these men is recognized as being a patriarch so why is Enoch singled out above all of the rest and why is he called a prophet?

Enoch is called a prophet because of some things he supposedly spoke and because of how God worked in his life. We read for instance in the 21st verse of Genesis 5, "And Enoch lived sixty and five years, and begat Methuselah."

Of all the sons and daughters that Enoch had, only Methuselah is mentioned. The significance of this is in the fact that Enoch named him Methuselah. By itself this may not signify much. But when we see that in this name a prophecy of God would be fulfilled, then it becomes significant. The name meant, "When he is dead, it shall be sent." Every time the name of Methuselah was spoken, God's prophecy was being alluded to. So Enoch was a man of God who was moved in some way to name his son for that which God was going to do in the future. Methuselah died at the age of 969 but he had a son named Lamech and this Lamech became the father of Noah. So Methuselah was on the scene and died and following him his son died, but his grandson was on the scene and God worked his prophecy through him.

So we read of Enoch, in verses 23 and 24, "And all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him."

Where was Enoch? God translated him, that is he removed him bodily to heaven. This only happened to three men in Scripture. Enoch, Elijah, and Jesus Christ. A little girl explained it this way:

Enoch and God were out walking. They walked very far and Enoch was tired. God said to Enoch "we are far from your house and mine is much closer. Why don't you just come to my house to stay." And he did.

Jude has spoken of Enoch as a prophet and now he gives the prophecy which Enoch spoke concerning the apostates as we read in the remainder of the 14th and 15th verses: "Behold, the Lord cometh with ten thousands of His saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

Now that supposedly is the prophecy which Enoch has given concerning the coming of the Lord Jesus Christ with His angels and believers who are with Him in His presence. The purpose of this is for the Lord to stand in judgement against all of those who oppose Him. Once again we must add that Jude takes this prophecy from a book of the Pseudepigrapha simply entitled, "Enoch." This was a collection of books which the Jews knew and knew of, but which were not considered completely inspired by God and so were left out of the Canon of the Bible.

But look at what that judgement will consist of. It will be judgement against their ungodly deeds. The things they have done against God instead of for Him. Those who have sought to pull others away from the faith, or have actually kept others from the faith by their deeds, actions. ~~And~~ Enoch says ~~these~~ these deeds "which they have ungodly committed." Not only were their deeds ungodly, but they were done ungodly. This makes it extra

strong just how seriously God takes irreverence toward Him. The judgement will also be against "All their hard speeches which these ungodly sinners have spoken against Him."

In the latter times, the end times there will be those who are speaking harshly and hardly against the Lord Jesus Christ. This means they will speak very vigorously, or hard against Him. But their puny little efforts will make it as though they were hardly speaking. God will not tolerate the enlightened fools who will strive to stand against Him. I personally believe that as we continue to move forward with all of our scientific advances and ideas, men will become more and more godless. The reason: who needs anything like a God when you have everything you want at your fingertips. We have this partially now. We have labor saving devices, more than enough food, money coming in, pensions being paid into, social security, vacation resorts and retirement communities in the warmer regions and people in power who will continue to fight to give us more and more of these things. Who needs God? What more could He possibly give us that we do not already have? The answer is, "Can and do all of these things give happiness?" They may appear to for a time, but there is a hunger in those who have all of these things which prevents them from having happiness. Ask any one who has all of the material things of life if he is happy. The answer you will receive is that he isn't, and this is exactly what Jude speaks of next.

He says, "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

First they are murmurers. This word is only found in the New Testament in this verse. Other forms of it are used elsewhere. But this is the only place where it is found. Remember the people of Israel in the wilderness who died there and didn't get to see their promised homeland? Why didn't they get there? They murmured against God!

They are complainers. The angels of God who were cast down complained against God.

They walk after their own lusts. The people in Sodom and Gomorrah did this to their destruction. So Jude has given these prior examples of what he is saying. We can find at least three specific examples in the life of our Lord Jesus Christ to backup what Jude is saying.

In the 6th chapter of John, Jesus was speaking to the multitude told them He was the bread of life. So in the 41st verse we read, "The Jews then murmured at Him, because He said, 'I am the bread which came down from heaven.'"

The word "murmur" here is of slightly different derivation, but basically it means the same as the word found in Jude. Jesus told them that He came from heaven and brought them living food and drink and for this they murmured against Him. The salvation He brought was rejected, just as men reject it

and murmur against it today and many of them are in the church, and this is the apostasy Jude is writing about.

Next Jude uses a word found nowhere else in the New Testament and that is, these people are "Complainers." In Mark 7, the 2nd verse we read, "And when they saw some of His disciples eat bread with defiled, that is to say, with unwashed hands, they found fault."

They "Found fault." This is the verb form of the word "complain." What the disciples were doing was not what had been done for years and years. Therefore in the eyes of these religious people and leaders, it wasn't what was right. And can't we see this in the church today? If a certain something that has been part of the church, or a part of its service for years and years is changed, or a new way of doing something is tried, what happens? People complain! And do they ever. And you see, that's apostasy, whether we want to recognize it or not. That's being ungodly to hang on to the old traditions and refuse to be different even though the new way is not irreligious or unethical. We should read the 3rd verse of this example as well for it explains it as God led John Mark to write it, it says: "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders."

There's nothing wrong with washing your hands before you eat. It's a good thing and something to be encouraged. But we are not talking here of just washing hands, we are talking of the tradition and how it was done. A basin was brought forth and the hands had to be washed a certain way; then the water was applied up to the elbows; and much like a surgeon before surgery the hands and arms were washed and wiped and dried; and only then were you considered clean enough to eat. But it was all only a tradition and done so anyone and everyone could see it done to let all know that that person was a super-Jew. That is the apostasy that Jude said would not only creep into the church of the latter day and the end times, but would be so bad some ~~wix~~ within the church would have nothing else to do but to murmur and complain about everything that went on.

Next Jude says, they are, "Walking after their own lusts." And once again we see an example which Jesus gave which speaks to this point. In the 4th chapter of Mark, Jesus told the parable of the sower. In the 18th and 19th verses we read, "And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

What causes lust? It is the eye. The eye sees and that sight is transferred to the brain and the brain begins to think of things to be done with that particular obsession. A person comes into the church. He has heard the Word. Maybe he has even accepted Christ as his saviour. He knows what he should do. But the crowd he works with all drink and swear and carouse

and a lot of them go to church on Sunday and their lifestyle isn't suffering too much. So why can't I do the ~~xx~~ same thing? Besides, I need some fun for my life, I'll only go around once. Then the first thing you know it's getting out of some things I've become involved in, in the church. These things interfere with my bowling night and I can't go away on weekends like I'd like to do. Then ~~it's~~ it's, "Gee, I've missed a couple Sundays, a few more won't hurt, and besides, Sunday is the only morning I get to sleep in, or have coffee with my wife; or get the laundry done because I work all week; or a hundred other things I must do." And then it ~~xx~~ evolves into the Stable and Tomb syndrome, or a Christmas and Easter Christian and it makes me ~~furrrrr~~ furious when the pastor mentions this on those Sundays. After all, he should be happy I get there at least twice a year. The lust of our lives takes precedence over the things of God. That's apostasy, a turning away from the faith and the things of the faith.

But look what else Jude says would happen. He says, "And their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

some of the ranks of

I see this happening more and more in the religious leaders of our day. Many of them are going around using "Great swelling words," and their messages sound so good and are luring people from the true faith. I don't know how it ever happened, but I'm on the mailing list of a man and his wife who travel all around the world. They are dressed in the finest and are groomed to perfection. They look like everyone of us wish we could look. I get all sorts of appeals and offers. If I will just send them my prayer list along with a generous offering, they will pray for me and in return I will get wealthy, be able to pay all of my bills, never get sick, my children will turn out perfectly, my wife will be perfect, (that would be a miracle), but also, I'll be the ~~perfectestestestestestestest~~ perfect husband, (another large miracle), and all because I have trusted God by letting Donald and Daisy, (or whatever names they use), to pray for me. ~~xxxxxx~~ Besides this, I just must have their latest book on how to really pray and get everything I ever wanted or ever will need in this life. Baloney! It's great swelling words and thousands upon thousands of weak Christians are being led into apostasy because of these charlatans. But it isn't just people like the two I have mentioned. It is denominational leaders, and pastors who are doing this as well. In many, many churches today the recorded and written remarks of Ghandi, Schweitzer, the Pope, former presidents and just about anybody take precedence over the Gospel message. People are not hearing Scripture to prove what God wants from us. And because of this there are those who are, "Having men's persons in admiration because of advantage." Jude was saying that these fellows would come along with "Great swelling words," and many would listen and hear them, and so the thing to do is to flock to so and so's church. "Ahem. I belong to Rev. Long

"Ahem, I just wanted you to know that I go to the First Church of the Resurrection. We have a membership of 65,000 and a staff of 200 pastor's. Our services are seen nationwide each Sunday on TV," etc, etc.

What Jude ^{is} ~~xxx~~ saying on all of this is that you need to know just who you are dealing with and how to handle this.

(Illustration of lady and Jehovah's witnesses)

A housewife was on the main route of the Jehovah's Witnesses because at least once a week they knocked on her door trying to get her to buy their books and start going to their church. She mentioned this to one of her friends and the lady said, "I have a friend who solved that problem once and for all. She put an American flag just inside her door. When the next Jehovah's Witness came to her door she invited her in and said, 'I'll be glad to talk to you, but first, let's have the pledge of allegiance to the American flag.'" The woman became angry and said, "Absolutely not," stormed out and she hasn't been bothered since. "That's sound like a good idea she said." so she bought a nice new flag and flagholder and placed it just inside her doorway. Several days later, sure enough, up her walk came a Jehovah's Witness with her suitcase bulging with her books and magazines. She rang the bell and the woman answered the door and said, "Oh do come in. I'll talk to you if you'll pledge allegiance to the American flag with me." The woman agreed and together they pledged allegiance. The housewife didn't know what to say and while she thinking this over the lady ~~asked~~ said, "I'm rather curious about all of this. I've never been asked to say the pledge to the flag before, and I've been selling Avon products for 18 years."

Apostasy is not something that happens to people outside of the church. It happens right inside the church and it begins in the lives of the individual members. But we can deal with it and in the process effect some changes in our lives at the same time which will help us to also fight the battle of our everyday lives. Are you perhaps struggling with problems and you don't know how to solve them? ~~xxxxxxxfirstxxxaskxxxxxxxxxxxxxxreadxxxxBible~~ Are you to the point where you would just like to quit everything and run away from it all? Do you find that life holds more questions than it does answers? Let me ask you. Do you read your Bible every day? Are you seeking God's answers for the problems of life? Or are you going it alone with your own thoughts and solutions? I know the answers you might give: You don't have time because you work too many hours,; you're tired at night; I don't understand the Bible, and so on. But my friends, if you really want to turn your life around you will make time, you'll find time. You may even have to do it on your lunch hour at work. But start to read God's Word and you can get the help you need.

But first you need something else. Let me ask you: do you know Jesus Christ as your Saviour? I don't mean do you know about Him. I mean have you asked Him to come into your heart and forgive you of your sin? If you have made that commitment, is He at the center of your life? Or are you controlling your life and doing what you want without consulting Him? These two things are the only things which can prevent and stop apostasy with the church and

within the local congregation. That is: people, members who have accepted Jesus Christ ~~xxx~~ as their Lord and Saviour, and members who are reading their Bibles in order to grow in their Christianity.

Last week we said that Apostacy Breeds False Teaching, and False Teaching Breeds Apostacy. But we must also say that Apostacy breeds Ungodliness and Ungodliness breeds more Apostacy. ~~xxxxxxxwillingxxxxfightxxxxinxxxxchurch~~

Are you willing to fight it, beginning in your life? Will you begin today by trusting Christ if you haven't before? And will you begin by reading your Bible~~x~~ and bringing it to church as we seek to grow in abd through it?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Father's Day June 17, 1984
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist
David Andrews, Dawn Carney - Acolytes
+ + + + +
ORDER OF WORSHIP - 10:00 A.M.
Prelude "O Worship the King" Powell
"G Minor" Rembt
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Processional Hymn No. 318 "Come, Thou Fount of Every Blessing"
*Ascription
Exhortation
*Confession (In Unison) "Father, give us the spirit Your Son
has promised us: to make us honest people again; to
know and face the truth; to see ourselves and cease from
laying our defections at your door; to see your only goodness
in our desperate need for you. Forgive us through Jesus
Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 161 "Breathe One Me, Breath of God"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "The King of Love: Held
Doxology No. 382
Scripture: June 17-23
Sermon: "Defensive Coaching: On Special Rules
*Closing Hymn No. 244 "Jesus! What a Friend for Sinners"
Benediction
Postlude "March Majestic" Peeters

+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar this morning have been
placed by Mr. & Mrs. Paul Riemer for Mrs. Catherine Riemer
Serving as Ushers today are: *Rob Vinroe, Robert
Dellen, Randy Dellen and Brian Kennedy
Mr. & Mrs. Donald Kennedy will greet the Congregation and
Visitors at the door this morning.
Hospitalized: Bill Winters, BCMH; Charles Penar and
Bill Johnston - V. A.
Dan Bosko, Carl Vinroe and Art Carney will be visiting
the Hospital this week.
Our deepest Sympathy to Sons, Daughter in Law, Grandchildren
and Mother - Mrs. Cook, and Friends of Mrs. Jane Andrews
who passed away last week and was buried Tuesday.
Vacation Bible School - 7:00 - 9:00 All this week June
18-22. Classes for all ages including Adults. Come and
Grow with us!
If you are interested in making cookies for Vacation Bible
School - contact the office or Virginia Mangel.
Due to lack of information for the Bulletin this month,
a sheet of paper with the council news and other information
was made out last Sunday. Very few of them got passed,
however, they are still in the Narthex today.
- - - - -
During my recent illness, I want to thank Rev. Link for
His visits and Prayers while I was a patient at the
hospital.
I also want to thank everyone who sent me get-well cards
those who shared their prayers on my behalf. It is
gratifying to know that people do care. ..Bill Zavacky.
Rick Vinroe is the Sound Audio Man on the P. A. System.
Visitation Committee are recruiting members at all times
If you are interested please contact Mike Nazaruk
for details.
Next Sunday will be Church in the Park. The time will
be 11:00 A.M. to give the Ladies and Men more time to
get the food prepared before the Service.
Van Service from our Church is available to residents
of the City of Butler, Please call the church office,
287-2240 for information. It will be available next
Sunday for the Picnic and Service also.

"Defensive Coaching: On Special Rules
Scripture: Jude 17-23

Jud giv word of OT St. Enoch as aply 2present Ch situ
identify apos rather expresiv languag=Ungodly, & vs 3
So hav sed w/out apology/comp Jud direc atentin ~~tr~~ ~~at~~
2 tru Blievrs, 1's try 2liv Xpian lif
vs 17A=He no cal Blivrs his Blov=but Blov of G=Divin
vs 17B-18=Jud say 4get apos & remem wat bin spok thez
peop

P sed=aftr departur wud cum grevous wolvs, no spar fl
Petr sed wud B fals prophs; Jn spok antichrists
Jud bring remem wat tak plac that time in Ch & wud
contin up 2 latr times

Jud giv guidline as defend faith & knu not enuf reco
apos in Ch, but mus let kno how avoid fal same errors
So hav sed thez pelim thing Jud furthr ident by say:
vs 19=Thez men arrogant in so call "Xpianity" Bcuz Bliev

had it & no 1 els did, but Xpianity only form real th
had add this 2partic Blief among wh soul thing matr
So as long as fed soul things of Xp, cud do anyth body
this led 2compl imoralty/ovrindulg of all apeties
So Jud identfy as seprat fr/evrl els & ref sumwat lik
Phars who also suposed seprat &=Phar ment-separated

Js tol wer seprat=seprat fr G claim knu & golo
Mt 23=Js cal hypocrites 8 dif times w/denunciating
Jud do same by tak their words & tos bak at them
1st=despis Xpians & cal=PSUCHIKOI=sensual, men govern
by naturl lif & not dominat by spirit

2nd=claim they PNEUMATIKOI=1's fil w/Spirit
set selvs apart fr/coog lik relig aristocracy
Jud thundr=they PSUCHIKOI=sensual among them & they
no hav PNEUMATIKOI=filling of Spirit

H says=It is U who R fleshly & flesh dominated; U R
not in posesin of fil of G's H Sp, or knoledg of G
which wud seprat U as U Bliev U R seprat

Thez men wer lik OT men who Bliev cud liv livs & do
most anyth want & G wud continu 2 bles & B ther God
vivid ilus cum 4th proph Jer 6:9-17=READ & EXPLAIN

Thez peop wer liv livs & do own th conf G wud 4giv
them regardles, but Jer say NOT SO!

Will lk las 2vss this Scrip & cum bak 20-21
Thez las vss Jud spk shar mesag Js Xp

giv instructins how handl thoz of worl stil mire
lif hoplesnes & despair

ea persn B delt w/concern imortl soul musB delt
with on individ basis

vs 22=Thoz truly seek hope can only cum thru Xp ed
2B show tendrnes & compasin=Js treat sinners this
way & we mus do likewise

vs 23=his advic is that sum wil no cum 2 Xp by 2/
simply expl G's luv 2them
requir B tol helfire & eternty seprat fr/G & with
his fear mayB led 2 Xp or as Jud say=Pulling them
it of the fire

means=wen receiv salv no longr dangr helfire, but
R sav from it, or pul out of fire

But Xpian 2hav same feels bout sin/sinnr as God
He 2seek to luv sinnr & hate the sin & this wat Jud

say=Hating evn the garment spotted by the flesh
It matr of seek 2bring any/all sinrs 2salv thru Xp,

but hate evn very clothes spot w/sin wh/R worn by
sinnr=mayB literl clothes, or individ sins wh/sinnr
wear lik clothes

Now go bak 2 vss 20-21
Jud spk agin thoz think seprat & Sp fil of Ch; & tel
seek bring sinners in2 Ch

Now giv Bliev 4 things shudB do in Ch so canB truly
all that G want them 2B

vs 20A=lnce agin this=Bloved of God, divinely loved
vs 20B=Xpian mus study/read Scrip if 2gro in faith

this way can help othr Xpian gro as wel
Xpian musB read/serch Bible or he apostate=& Aposta

is turn agin faith, & no faith if no atempt 2gro faith
so esentil 4anyl who Bliev 2use Bibl 4growth on

systematic, regular basis
Vs 20C=Now this no mean spk in tongue as sum wrongly

interp
it pray fr/harts & souls indwel & fil w/H Sp

Wen persn cum 2 Xp, H Sp cum in2 hart/lif; but H Sp wil
only Bcum oprativ as persn let Him

if truly seek 2liv 4Him, Lord, His H Sp wil fil & mov
us so that we do Bcum spiritual

Thus if we fil w/H Sp wil B abl=2 pray in Spirit
& this nothin mor thanB led our prayr by H Sp, jus as

He wil lead/direct livs othr areas as well
vs 21A=only by seek cultivat relaship can hav w/God

that we can refrain fr/Being apostate
Aposts/fals Blievrs in Ch giv evidenc we can turn bak

on G's luv
we can C wat Jud say sompound self 1 step at time

Ordr 2B tru Bliev 1mus=Read/Study G'S Word; & pray
fr/Spirit fil hart/lif; need 2B kep clos 2luf of G

by daily contac w/Him
vs 21B=Jud giv 4th th=up 2ea Bliev 2keep aliv fire

of Xpian hope
Xp' ity duz no 1 any gud if all is 4individ=py in sky

We kno is certanty, & lk 4ward 2that; but as continu
2liv this erth, impertiv shar mercy Js Xp wil lead

othrs 2eternl lif as wel
so thez things Jud giv 2Bliev 2stan agin apost

Word of G=Bible
prayer in the Spirit
Luv of & 4 God
Shar Xp w/others

(illus survey of ch members)
sad comentary on Ch age in wh/liv
fr all indicatins we fast aproach end times
regardles worl continu nothr thousaand yrs or mor
peop round us R dy & go 2 Xples eternty Bcuz thoz
w/in Xpian Ch R not bout F's busnes individly
(illus Satan, 3 aprentic devils & mission)
This mos sever apostacy U & I R fac in Xpian Ch 2day
& that is apostacy of do nothing
Jud giv us tools wherby can do batl agin this apos
in Ch 2day
let us use thoz tools & serv our Lord in His Ch
by liv 4 Him

"Defensive Coaching: On Special Rules"

Scripture: Jude 17-23

Jude had given the words of the Old Testament saint Enoch as they applied to the present church situation. He had identified the apostates in rather expressive language calling them "ungodly" and saying, "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." verse 16.

So having thus said these harsh words without apology or compromise, Jude now directs his attention to the true believers, the ones who are trying to live the Christian life. So we read in the 17th verse, "But, beloved," and at this point Jude is not calling these believers his beloved. But instead, means they are the divinely beloved of God. He says, "But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how they told you that there should be mockers in the last time, who should walk after their own ungodly lusts."

Jude is saying, forget the apostates and remember what had been spoken of these people. Paul had said that after his departure there would come forth "greivous wolves among you, not sparing the flock." Peter said there would be false prophets and false teachers. John spoke of the antichrists who would arise. Jude is bringing to the remembrance of these people in the church that these things are taking place at that present time and they would continue on ~~to the~~ and increase right up to the latter times. Jude was giving the people guidelines as they defended the faith. He knew it wasn't simply enough to be able to recognize the apostates in the church, but it was necessary for them to know how to avoid falling into the same errors. Having thus said these things as preliminaries Jude further identifies these people by saying in the 19th verse, "These are they who separate themselves." These men were arrogant in their so called "Christianity" because they believed they had it and no one else did. But their Christianity was only a form of the real thing. They had added to it their particular beliefs among which was that it was only the soul that mattered in this life. So as long as you fed your soul on the things of Christ, you could do anything you wanted with your body. This then led to their complete immorality in living and the overindulgence of all of their appetites. So Jude identifies them as being "separated" from ~~every~~ everyone else. The reference is to the Pharisees who were also supposedly separated. The ~~name~~^{word} "Pharisee" meant "separated," and Jesus told them they were indeed separated, but their separation was from ~~the~~ the God they claimed to know and follow. In the 23rd chapter of Matthew Jesus delivers a scathing attack on these very pious and religious men and denounces them as "Hypocrites," with eight different denunciations. Jude does exactly the same thing here by taking their very words and tosses them back at them. First, they had despised the ordinary Christians in the

church and had called them the name "PSUCHIKOI" which meant "sensual," or "men governed by the natural life and not dominated by the Spirit."

Secondly, they had ~~called the Christians~~ claimed that they were the "PNEUMATIKOI" or the ones who were filled with the Spirit. They had set themselves apart from all of the rest of the congregation like a religious aristocracy. So Jude thunders forth these fellows are the "PSUCHIKOI" the sensual among us; and they ~~are~~ have not the "PNEUMATIKOI" the filling of the Spirit. He says, "It is you who are the fleshly and the flesh-dominated. You are not in possession of the filling of God's Holy Spirit, or of the knowledge of God which would separate you ~~from~~ as you believe you are separated." These men were like the people of the Old Testament who believed they could live their lives and do almost anything they wanted and God would continue to bless them and be their God. A vivid illustration of this comes forth in the prophecy of Jeremiah chapter 6, verses 9 through 17. Let's look at that prophecy. Jeremiah is speaking to the people and telling them that their beloved Jerusalem will fall to the invading army and God is going to punish them for their evil lives and deeds.

(Read and explain this portion of Scripture)

These people were living their lives and doing their own thing confident that no matter what they did, God would forgive them regardless. But Jeremiah has said, "Not so!"

Jude having spoken against these who believed they were the Spirit-filled members of the church, now gives ~~four~~ the believers four things they should be doing so they can truly be all that God wants them to be in the church. He begins by saying, "But ye, beloved," and once again this is pointing out that they are the "Beloved of God." He is speaking of them being divinely loved. His immediate advice is that they are to be, "Building up yourselves on your most holy faith." The Christian must study the Scriptures if he is to grow in the faith himself. And also so he can help other Christians to grow as well. The Christian must be reading and searching the Bible or he is an apostate. Apostasy is ~~turning~~ turning against the faith and there can be no faith if there is no attempt to grow in the faith. So it is essential for anyone who is a believer to use the Bible for growth on a systematic, regular basis.

Then Jude gives the second thing believers should be doing and that, "praying in the Holy Spirit." Now this does not mean speaking in tongues as some people wrongly interpret this. It is praying from hearts and souls that are indwelt and filled with the Holy Spirit. When a person comes to Christ the Holy Spirit comes into the heart and life of that person. But the Holy Spirit will only become as operative as we let Him. If we truly seek to live for

the Lord, His Holy Spirit will fill us and move us so that we do become spiritual. Thus, if we are filled with the Holy Spirit, we will be able to pray in the "Spirit." And this is nothing more than being led in our prayers by the Holy Spirit, just as He will lead and direct our lives if we let Him. Then Jude adds the third thing believers should be doing and that is, "Keep yourselves in the love of God. It is only by seeking to cultivate the relationship we can have with God that we can remain from being apostate. The apostates, or false believers in the church give us the evidence that we can turn our back on God's love. I think it is easy to see that what Jude is saying here compounds itself a step at a time. In order to be a true believer one needs to be reading and studying God's Word; he needs to be filled with God's Holy Spirit and praying from a Spirit filled-heart and life; and he needs to be keeping close to the love of God by daily contact with Him. And now Jude gives the fourth thing a believer should have and that is, "Looking for the mercy of our Lord Jesus Christ unto eternal life." It is up to each believer to keep alive the fire of Christian hope. Christianity does no one any good if all it is for the individual as a "Pie in the sky, by and by" sort of thing. We know that is a certainty and we need to look forward to that. But as we continue to live here on earth it is imperative that we share that mercy of Jesus Christ which will lead others to eternal life as well. So these are the things Jude gives to the believer to stand against apostacy. The Word of God, the Bible; prayer in the Spirit; love of and for God; and sharing Christ with others.

In the last 2 verses of this Scripture portion, Jude speaks of sharing the message of Jesus Christ. Jude is giving instructions on how to handle those of the world who are still mired in a life of hopelessness and despair. Each person being dealt with concerning their immortal soul must be dealt with on an individual basis. He says in the 22nd verse, "And of some have compassion, making a difference."

Those who are truly seeking the hope that can only come through Christ, need to be shown tenderness and compassion. This is how Jesus treated the sinners He met, and we must do likewise.

Then Jude says, And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

His advice here is that there are some who will not come to Christ by simply explaining God's love to them. It requires that they be told of Hellfire and an eternity separated from God and with this fear may be led to Christ, or ~~The Christian dealing with these individuals~~ as Jude says, "Pulling them out of the fire."

This means of course when they ~~are~~ receive God's salvation they are no longer in danger of Hellfire, but are saved from it, or pulled out of the fire.

But the Christian in all instances is to have the same feelings about sin and the sinner as God. He is to seek to love the sinner, but to hate the sin. This is what Jude is saying with the words, "Hating even the garment spotted by the flesh."

It is a matter of seeking to bring any and all sinners to salvation through Christ, but hating even the very clothes spotted with sin which are worn by the sinner. This doesn't mean we are superior to anyone, but does mean that we love the sinner as God loves him, but hate everything that is sin and sinful.

(These two verses 22 & 23 are to precede verses 20 & 21)

(Illustration of Survey of Church members)

This is a sad reflection on the church age in which we live. From all indications we are ~~at~~ fast approaching the end times. But regardless if the world continues for another thousand years or more, people all around us are dying and going into a Christless eternity because those of us within the Christian church are not about our Father's business individually.

(Illustration of Satan and apprentice devils being sent to earth)

~~Jude is telling us to arm ourselves with the tools to combat the~~

This is the most severe apostacy which you and I are facing in the Christian Church today. And that is the apostacy of doing nothing. Jude is giving us the tools whereby we can do battle against this apostacy in the church today. Let us use those tools and serve our Lord in His church by living for Him.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist

JUNE 24 1984

CHURCH IN THE PARK - 11:00 A.M.

Prelude "God Gave The Song" W. & G. Gaither

*Ascription

*Hymn #31 "Trust and Obey" from Old Favorite Hymns

*Call to Worship:

Pastor: Sing unto the Lord, all the earth;
show forth from day to day His salvation.
Declare His Glory among all nations,
His marvelous works among all peoples.

People: Glory and honor are in His presence;
strength and gladness are in His place.
Give unto the Lord, ye kindred of the
people, give unto the Lord glory and strength.

All: Give unto the Lord and Glory due unto His Name;
bring an offering, and come before Him;
worship the Lord in the beauty of holiness.

*Invocation

Announcements, joys, prayer requests

Hymn - #42 - "I Can Hear My Savior Calling" Old Favorite Hymns

Morning Prayers

Offering

Offertory "What a Friend We Have in Jesus" -Converse/Bock

*Doxology

Scripture: Jude 24-25

Sermon: "Defensive Coaching: On The Victory"

Prayer

*Hymn - #1 "When We All Get To Heaven"

*Benediction

*Postlude "Mansion Over the Hilltop" Stamphill

***** *Congregation Standing *****

Serving as Ushers today are *Richard Mangel, Don Kingsley
Edward Walker and Gary Penar.

Hospitalized: Mrs. Dorothy Kennedy, Mrs. Anna Weitzel.-BCMH
William Johnston, Charles Penar - VA. Hosp.

Bob Dellen and Dick Mangel will be visiting the
Hospital this week.

Mrs. Eleanor Sandbach would like to thank those of you
who sent cards and asked prayer for her while she was
in the Hospital.

Attendance last Sunday 108 with 7 Visitors.

Sunday School will be at 9:00 A.M. next Sunday. Morning
Worship will be at 10:00 A.M. next Sunday.

7 Don't forget we have Van service now - If you call the
office between 8 - 11 - Mondays or Fridays? If you
request transportation to a Church affiliated doings.
Van service to all services is available to residents
of the city of Butler, Please call the church office,
287-2240, for information.

SEP 14 1984
Thanks to the People who helped with Vacation Bible
School - as a Teacher, helper or cookie maker. Any
one who helped in any way - Thank you - Virginia

The Church Family Picnic will be held right after the
Service this morning. We wish to thank the Lay Life
and Work Committee.

It is nice to have Harry Cunningham back with us a few
Sundays here and there during the Summer. He has the
summer months off and will be assisting with the music
in our church. Thanks Harry.

Aerobics will be here during July in Rehoboth Hall.
Aerobics will begin again in September 1984.

Do not try to live a holy life; live a holy minute...
this minute is yours. Live it for Him.

Defeat may be a stepping stone or a stumbling block
according to the way you accept it.

Life is a grinding stone, it either grinds you down or
polishes you up --depending upon what you're made of.

"Defensive Coaching: On The Victory"
Scrip: Jude 24-25

Now Ur Beum anxius shor period time wil eat,lets thin
lor thoz lines - Comercial,ketchup & ANTICIPATIN
exac wat lk this pt Jude
Jr's bros Js,authr bk,giv Defensiv Coach tips at dis-
pt 1 2 Xpians in Xpian Ch;
tol fals teach;hersy;apos;gen turn way funds faith
tol how hap then,wud continu thru Ch age-latr days
tol pt blank,no pul punch,no apolgy fr sholdr
now drw ltr 2clos & hav ~~xxxx~~ 1 las item shar rdrs
giv las Defensiv Coach=On Victry & evrl want win
(Illus footbal playr & spel coffee 2stay on team)
Jude idea victry no concern tak exam & receiv pasgrad
presen fact how Blievr mus liv;how faith 2B shown
vs 24A=Blievr Jude day liv dark day & so do we
presen conditins no mak glad daily livs mus liv
Questin=Can we keep selvs in luv of God??
posibl 2liv uprite lif?
Jude say,can do Bcuz lwho luvls them/us & no let fall
Prov 3:19-23=G wil no let U fal;keep fr/fal=vs 23
Jude word comf/hope no end thots of fal but add====
vs 24B=We R 2liv livs in continu faith/trust not only
wil G keep fr/fal by giv str 4ea moment/ea day but
wil cum time wen find self face 2 face His presenc
in Glory
CudB rapture ch=or in deth,but mesag here,1 moment we
liv lif mid cares/probs exist;& nex find selvs face 2
face w/Savior in His eternal Glory
wil no kno how ariv,but wil kno finaly ariv
(Illus father tak boy cros bridg in arms)
G y ea Blievr arms & lday cary cros 2our home in
Glory prep 4us by luv Hvnly Father
But how wil He do it?=Jud=w/exceeding Joy
that joy experienc both by Lord & by Blievr
1 Petr 4:13=We wil hav exceed Joy,ovrabundant joy in
othr word wen Glory our Savior reveal & that rev wil
B in eternty with Him
& wilB our L's exceeding Joy 2welcum us home
vs 25A=Why cal G Savior? =Remem peop he write about &
agin?
Sed peop deny whp Js was/Deity etc
So Jude say 4 one las time Js was G cum 2erth;G in fl
& as Savior He G suffr 4 His creatin,persn Js Xp
So how Jude complet letr? has cum 2grand climax
1 word say complet wat on hart/mind,end Doxolgy
Hav U evr bin overwhelm by G,thot/feeling?
spiritul mov unabl tel anyl wat want 2say/expres?
(Exempl How Grt Thou Art=Moody,& Kevin)

How do U adequatly expl G 2 sumi?
U dont & U cant & neithr cud Jude
vs 25B=all cud say
Gl y=G's britnes,btilianc,Divin radiance
Ex=Jses & face shown
F esty=G's roylty,regl presenc as K of K's,rulr
abuv all rulrs;creatr/redeemer all mankind & seat
upon throne in glory
Dominion=suprem rul ovr evrth & evrl;ovr all creatin
Power=strength that alon can do abuv pows any human
being;G is supreme ovr all
Jude,lak word adequat describ Sav & G ascrib 2 Him
Glory,Majesty,Domnion,& Power
& how long ascrib thez atributes?
BOTH NOW AND EVER
fr/Bgin time,2 present,& 4evr & evr is wat say
conclud with simpl AMEN
So B it,let it cum 2pas Lord
Here victry 4Blievr,but how achiev?
(Illus coach,quarttrbak,3 runs and a punt)
How duz aply 2wat Jude writ thoz within Ch?
this way=say U had 2kno evrth ther is 2kno in ordr
achiev victry thru Xp
No say had use trik play outwit enemys within XpianCh
All say=1st of all Blong 2Js Xp=mak certin of that
Mak sur persnl ~~xxx~~ Lord & S_viour
that set part fr/worl
Then,liv lif this worl as ~~xxx~~ He wud hav U liv & Ur
victry ovr sin/deth asur Bcuz of & thru Js Xp
Jude was echo wat apostl Paul sed=Thanks B 2 God
wh giveth us the victry thru Lord/Savior Js Xp
Victry is ours!
It Blongs 2ea 1 who Blongs 2 Him
& Who shall serrat us fr luv of Xp?=Rom 8:35,37-39

"Defensive Coaching: On The Victory"

Scripture: Jude 24-25

Now that you're all becoming anxious that in a short period of time you will be eating the delicious food you have seen paraded past you this morning, let's think along those lines for a minute.

Remember a year or so ago the commercial that was on television about a certain brand of ketchup? I won't mention the brand except to say that a member of the family is one of our state senators. The ad pointed out the quality of this ketchup and how it ran so slowly out of the bottle. (And incidentally, when I ~~xxx~~ pour this ketchup it never runs ~~xxxx~~ as slowly as it does on tv). But while this ketchup is running out so very slowly, there is a boy looking lovingly at his sandwich while someone is singing, "Anticipation" in the background. And this is exactly where we are at this point in the book of Jude. Jude, the brother of Jesus, the author of this book has given all of the "Defensive Coaching" tips at his disposal to the Christians in the Christian church. He has told of the widespread false teaching, ~~apostasy~~ heresy, apostasy and general turning away from the fundamentals of the faith which was occurring and would continue to occur as the church moved from age to age. He has painted some of this in rather strong language, pulling no punches, and making no apologies for what he said. His words have been straight from the shoulder and he has called the shots as he saw them. So now as he draws his letter to a close, he has one last item he wants to share with his readers in any age. He wants to give one last tip on "Defensive Coaching" and that has to do with "Victory." And of course, everyone wants to win, regardless of which side he is on.

(Illustration of football player, his need on team, failing, and one question
A college football team which had an unbeaten record and the chance to get invited to a post-season bowl game, discovered it had on its squad a player who was failing. He was very valuable to the future success of the team and so the coach decided to get him some help. The boy in question was an English major and was certain to fail completely and thus be thrown off the team for failure to maintain a "C" average. So the coach along with the Dean and the English professor had a meeting. At that meeting it was decided that the student would be given one question to answer and if answered correctly he could continue to play on the team. Otherwise, he would have to sit out the rest of the season and thus jeopardize the team's season. The question was to consist of one word, and if spelled correctly he would pass the course. The rules were explained to the boy and he agreed. The day of the examination he appeared before the coach, the dean, and the professor. The dean handed the professor a sealed envelope. He tore it open and read, "Spell the word "coffee."
"Oh boy," the coach thought, "he lucked out with an easy word." The professor reminded the boy that he had to spell the word correctly. But the coach asked if perhaps in order to make it more fair, would accept his answer as correct if he got just one letter of the word right. The Dean and the professor conferred on this and reluctantly agreed. The coach thought, "There's no way he can possibly not pass this test." The boy began, "coffee is spelled, "Kauphy."

Jude's idea of victory did not concern taking an examination to receive a passing grade. He had presented the facts of how a believer must live, how his faith should be shown, and now he says in the 24th verse, "Now unto Him that is able to keep you from falling." The believer in the days when Jude wrote this letter, ~~xxxxxxxthebelieverstoday~~ were living in dark days, and so are the believers today. Present conditions are such that we are not made glad by the daily lives we each must live. So the question arises, "Can we keep ourselves in the love of God? Is it possible to live an upright life?" Jude says that the believer can do so because the One who loves them will not let them fall. Way back before these words were written King Solomon was inspired to write in Proverbs 3:19-23, (read this). When we seek to follow the Lord, as far back as the writing of the Old Testament and in particular the book of Proverbs, God wrote, "Then shalt thou walk in thy way safely, and thy foot shall not stumble." God will not let you fall; He will keep you from falling, and this is what Jude is saying to the true believers. But Jude's words of comfort and hope do not end with his thoughts on being kept from falling, for he adds, "And to present you faultless before the presence of His glory with exceeding joy."

We are to live our lives in the continuing faith and trust that not only will God keep us from falling by giving us strength for each moment and each day, but there will be a time when we will find ourselves face to face in His presence in Glory. This could be ~~thexrap~~ when God raptures, or removes His church out of this world and all believers with it. Or it could be that He will call us from this life through the means of death. But the message here is that one moment we will be living this life in the midst of all of the cares and problems which exist. And the next moment we will find ourselves face to face with our Saviour in His eternal glory. We will not know how we have arrived there, all that we will know is that we have finally arrived. There is a story which I like to use at the funerals of believers which gives this illustration very vividly. It is about a little boy and his father. (Illustration of father carrying boy across bridge to his room)

God is carrying each one of us who truly believe in His arms and will one day carry us to our home in glory which He has prepared for us. But how will He do it? Jude says, "With exceeding joy." But that joy will be experienced both by our Lord and by the believer. Back in Peter's second letter, the 4th chapter and the 13th verse we read, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

We will have exceeding joy, overabundant joy in other words when the glory of our Saviour is revealed. And that revelation will be in eternity with Him. And it will be our Lord's exceeding joy to welcome us home.

In the 25th verse, Jude now says, "To the only wise God our Saviour." Why does he call God Saviour? Remember the people he was writing about and against? We had said that these people were denying many things of the Christian faith. A portion of what they denied was the Deity of Jesus Christ. They were teaching He was only another man and that somehow He possessed certain powers which made it possible for Him to do some miraculous things. But other than that He was just a man. So here Jude is saying for one last time Jesus was God come to earth; He was God in the flesh; and that as Saviour, He was God suffering on behalf of His creation.

So how does Jude complete his letter? He has come to this grand climax and lacking words to say completely what is on his heart and his mind, he ends it with a grand doxology to God. Have you ever been so overwhelmed with a thought or a feeling about God; or have been so spiritually moved that you were unable to tell anyone adequately what you wanted to express about God? I think if you would ask any of the fellows who have been to Moody to describe some of it to you, you would find that they cannot do so completely. This last time when about 1500 men were singing "How Great THou Art," I came to the chorus and got a large lump in my throat and simply couldn't sing. At that point the enormity of How Great My God is really hit me. I asked Kevin if he had the same problem and he confessed that he did. How do you adequately explain God to someone? You don't and you can't and neither could Jude. All he could say was, "Be glory, and majesty, dominion and power." Glory is God's brightness, His brilliance, His Divine radiance. Moses when he met with God came back from that experience with his face actually glowing so brilliantly that he was forced to wear a veil so people could meet and talk with him. Why? Because he had been in the presence of God's Glory. His Majesty is His royal and regal presence as the King of all Kings, the Ruler above all rulers. The Creator and redeemer of all mankind seated upon His royal throne in Glory. His dominion is His supreme rule over everything and everyone; over all of His creation. His Power is the strength of that which He alone can do above the powers of any mere human being. God is supreme in all. So Jude, lacking words to adequately describe His Saviour and God ascribes to Him, Glory, and Majesty, And Dominion, and Power. And how long does he ascribe ~~this~~ these attributes? "Both now and ever." From the beginning of time, to the present, and forever and ever is what he is saying. And he concludes with a simple "Amen." Or so be it. Let it come to pass Lord! Here is the victory for the believer. But how is it achieved?

(Illustration of coach, quarterback ~~three~~ runs and a punt)

There was once a football team playing their arch rival in the last game of the season. There were 5 minutes to play and the team which was the underdog had the ball about midfield. The score was tied and the much

rival had a battle on their hands and were going to be lucky to walk away from this game with a mere tie. The coach called time and talked to his quarterback on the sidelines. He said, "Now look. This is what we are going to do. We want to hang on to the ball as long as possible and keep it out of the hands of the other team. I want you to hand the ball off to one of the backfield men on the first three plays and run the ball right up the middle. No passing. Three runs. Then on the fourth play, just play it safe and punt. Do you have that?" The quarterback said, "Right coach! The first three plays we run up the middle, the fourth play punt." With the assurance that this is what he was to do the quarterback ran back on the field and into his team's huddle. He explained what they were going to do and they lined up for the first play. He gave the ball to one of the halfbacks and up the middle he went to the thirty yard line. The next play he gave the ball to the other halfback and he ran for twenty yards down to the ten yard line. The next play he gave the ball to the fullback and up the middle he went to the two yard line. So it's now second down and two yards to go for a touchdown. The team lined up and the ball was snapped to the quarterback and he kicked the ball up into the last row of the stands. The coach called time and rushed on to the field. He was furious. He got to the quarterback and after calling him a few choice names he asked, "What kind of a dumb player would the ball down to the two yard line and on second down with a chance to score a touchdown and win this ballgame, kick on the next play?" The quarterback answered, "I did what you told me to do. You said run on the first three plays and then punt. I was also wondering what kind of a dumb coach would have me kick on the two yard line?"

Now how does this apply to what Jude was writing to those within the church? In just this way! He was saying that you had to know everything there is to know in order to achieve the victory through Christ. He didn't say you had to use trick plays to outwit our enemies within the Christian church. All ~~the~~ that he was saying was that we first of all belong to the Lord Jesus Christ. Make certain of that. Make sure that He is your personal Lord and Saviour. That sets you apart from the rest of the world. Then, live your life in this world seeking to live as He would have you live and your victory over sin and death is assured because of, and through Jesus Christ. Jude was echoing in effect what the Apostle Paul said and that is, "Thanks be to God, who giveth us the victory through our Lord and Saviour Jesus Christ." Victory is ours! It belongs to each one who belongs to Him. And "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or ~~nakedness~~ famine, or nakedness, or peril, or sword?

Nay, in all of these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Romans 8:35,37-39

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday After Pentecost July 1, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Betty Huselton, Organist
Kelly Mangel and Megan Hewis

+ + + + +
ORDER OF WORSHIP - 10:00 A.M.

Prelude

Announcements

Who's Who in the Pew

Joys

Prayer Requests

*Processional Hymn No. 690 "America, the Beautiful"

*Ascription

Exhortation

*Confession (In Unison) "O God, the Creator and Preserver of all mankind, we implore thy mercy in behalf of all classes and conditions of men, that it may please thee to visit them with thy most compassionate help, according to their manifold necessities and wants. Especially do we beseech thee the have pity upon all widows and orphans; upon all prisoners and captives; upon all sick and dying persons; upon all such as are persecuted for righteousness sake. Enable them to look unto thee O most merciful Father, and to call upon Thy Name, that they may find thee a present Saviour in their affliction and distress. And let it please thee to deliver them, and raise them up in due time, giving them patience under all their sufferings, the rich comfort of thy grace here below, and eternal rest with thee in heaven; through our Lord Jesus Christ. Amen."

*Kyrle

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 695 "My Country, 'Tis of Thee"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory

Doxology No. 382

Scripture: Joel 1: 1-12

Sermon "Things Present: A Call to Contemplation"

*Closing Hymn No. 692 "Battle Hymn of the Republic"

Benediction

Postlude

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mrs. Genevieve Nohach in memory of "Loved Ones"

Serving as Ushers today are: *Art Carney, Dan Bosko, and Martin Henry.

Mr. Paul Campbell (Elder) will be the Greeter today at the front door.

Nursery will be provided today by Mrs. Sue Davis.

Hospitalized: Mrs. Anna Weitzel, Emerson Wise -BCMh

William Johnston, Washington County Hospital.

Paul Campbell and Art Snyder will be visiting the Hospital this week.

Van Service available each Sunday to transport people to and from our services. If you know of someone who would like to attend but cannot because of lack of transportation, please contact the office so proper arrangements can be made for these individuals.

Tues. and Thurs. - Rehoboth Hall in use

Wake up all you citizens, hear your country's call,
Not to arms and violence, But peace for one and all.
Crush out hate and prejudice, fear and greed and sin,
Help bring back her dignity, restore her faith again.

Work hard for a common cause, don't let our country fall.
Make her proud and strong again, democracy for all.
Yes, make our country strong again, keep our flag unfurled.
Make our country well again, respected by the world.

Make her whole and beautiful, work from sun to sun.
Stand tall and labor side by side, because there's so much to be done.

Yes, make her whole and beautiful, united strong and free,
Wake up, all you citizens, It's up to you and me.

Schroeder

I Bliev P writ this ch Phil;had givn wondrful advic2/
 & then chap 4:vs 8=READ
 He say Bliev shud keep think/do wat moraly &
 spirituly excelent
 The 2centr minds thoz th/which rt & gud & wen say,
 Let Ur mind dwel thez things he say=pondr thez th,the
 th 3 rite & deserv serius contemplatin
 & sinc J talk bout his natin,how do we stakup?
 (Illus skul teachr,boy fal swing=no cry;Cry? I go2 sue
 that part state natin 2dy
 (quote Brooks McCormick=chairmn Int Harv=2day 7 dedsin
 2300 fed employ 12 Wash agency sho quot Dec Indep &
 without explain wat was,ask 2sign=68% refuse=thot from
 Kpian Science Monitor or Comunist Manifesto
 (Paul Harvey & They Misled Us)
 fr/thez ills I Bliev canC we fite sum bugs our natin
 Lik natin Judah need 2B cal 2=Contemplatin,to think
 on thez things as P say
 Wat can chang natin?
 Wat can chang anything?
 Wat can chang U & me?
 (Illus G's power shown in Cros Js Xp)
 Has anyth lik this hapn in Ur day,or in Ur F's days?
 Joel 1:2B=Read abuv quote
 of corse it has! It hapn rite now
 we can C in catastrophe tak plac B4 our eyes
 insect eat way all we kno & hol dear
 But finally Brethren=Read Phil 4:8
 Lk 2the cros 4 that blessed hope in midst of despair
 Lk 2 Js Xp & kno Him & power of His Resurectin
 In thez things wh R presnt,"Let Ur mind dwel on thez
 thngs

Scripture: Joel 1:1-12
 If ask U 2name OT proph,who wud U name? All proba
 wt say=Isa,Jer,lamentations,or Ezek,MayB Daniel
 But did U kno bk Joel hav 73 vss=& 27 phras,claus or
 expresins of Joel fnd other OT prophs writings?
 I prov his work copy,butvsho gud posibilty
 Who was Joel & wen writ?
 vs 1=Joel=Jehovah is G;Pethuel=Vision of G
 prob cum fr/Godly famly=hence godly name;but this all
 date=pre-exilic/post-exilic??? Gud posib=Pre-ex=8 BC
 wrote durin rein K Joash=7yr old Bgin
 Mesag=lik mos prophs=timely & serv nothr purpose
 writ peop his day & peop futur
 Tru prophs of G tuk mesag G gav,no apol/comp & gav it
 Suml likn visin lk cros peaks=othr peaks,no C valys
 Proph giv mesag,no C valys,wud tel contemp or ther tin
 but along w/mesag,nothr mesag 4futur gens & thez
 peaks Bhin front 1,& valys stan yrs/gen tween proph
 & fulfil
 So arm thez thots,lets lk wat Joel had say,ment & mear
 vs 2=cal atentin evrl,ask ldrs/peop 4 atentin what say
 vs 2B=peop kno wat talk bout & we will too nothr vs
 Ask evr knu anyth lik this? Herd tel of it?
 vs 3=since so spectaclar-go tel,& tel grt grandchildrn
 vs 4=talk catastrophe tak plac natin Judah & indeterm
 numbr locus invad land & Joel tel 4kinds
 CudB 4stage same 1's;or 4dif kinds of many variety
 1899=swarm locus cros Red Sea,estmate covr 2000 sq mi
 Now Joel spk 3dif grps peopl
 vs 5=thez peop no care wat hapn anyth rnd them as long
 as hav drink & imediat needs tak care of
 J 3l wine cut off & explain this in vs 6
 vs 6=likn 2invad army,amt canot B numbr & way mov
 cros land lik lion=strong teeth
 also relat 2 liones who kilr,& teeth lik fangs
 vs 7=tel damag hav dun=lvv strip vines,grapes & bark
 chew off so vines strip white=no grap 4wine harvest
 vs 8=this 2nd grp & pictur priests/thoz minstr 2 Lord
 & R lik yng virgn betroth/engag & B4 wed cud tak
 plac,bridgroom dy,so put on sakcloth & mourn
 vss 9-10=Ingeed 4 Templ no availbl Bcuz locusts
 no wondr J ask=anythin hapn Ur day lik this? Fathrs?
 vss 11-12=thez peop farmrs & ern livlihud fr/crops
 they hard hit & J describ how tak plac & no rejoic
 J f y 2peop=lk wat hapn;think bout;pondr it;
 th... time of Contemplatin bout thez circumstanc
 altho naturl disaistr J saw hand G & His reckon with
 peop Bcuz ther disobed

"Things Present: A Call To Contemplation"

Scripture: Joel 1:1-12

If you were asked to name an Old Testament prophet, who would you name? In all probability it would be Isaiah, Jeremiah, Ezekiel, or Daniel. These of course are the major prophets and come to mind more readily. But did you know that the book of Joel contains only 73 verses and yet, twenty-seven phrases, clauses, or expressions in Joel are found in other Old Testament prophet's writings? This doesn't prove conclusively that Joel's material was copied, but it is distinct possibility.

But just who was this man and when did he write? His name was Joel and all that we know of him is what is found in the first verse of his prophecy. He says, "The Word of the Lord, that came to Joel, the son of Pethuel." The name Joel means, "Jehovah is God." His father's name was "Pethuel," which meant, "Vision of God." The only thing we know of the man and where he came from is that evidently he came from godly parentage which would explain his name. But this is all of the identification we have of him. All else is ~~pure~~ speculation. The date of his writing is not certain either. There are arguments on both sides as to when he wrote. Was it pre-exilic, or post-exilic? And from the inferences in his writing a case can be made for both. But mostly, it is believed that he wrote in the pre-exilic period before the Israelites were taken to Babylon. It is believed that he wrote during the 8th century B.C. and his writing was done during the time of King Joash who ascended the throne at the age of 7.

Joel's message like that of all the prophets was not only timely, but served another very distinct purpose. He was writing to the people of his day and age, but he was also writing to the people of the future. The true prophets of God took the message God gave them and without question, or apology, or compromise gave that message. Someone has likened their vision as looking out across a range of mountain peaks. When one is on the summit and looks out, distant peaks appear with the peak immediately in the forefront. What cannot be seen are the valleys which separate those peaks from one another. The prophet giving God's message could not see the valleys and so their message would tell of a prophecy which usually was contemporary, or for their own time. But along with that message was another message for future generations which would be the peaks behind the front one and the valleys would stand for the years or the generations between the prophecy and its fulfillment. So, armed with these thoughts in mind, let us look at what Joel had to say and what it meant then and means today.

Joel begins by calling the attention of everyone to what he has to say. In the 2nd verse he says: "Hear this, O elders, and listen, all inhabitants of the land."

He is asking for the attention of the leaders and of all the people to what he has to say. Then after he has their attention, he goes on to say, "Has anything like this happened in your days or in your father's days? These people knew what Joel was talking about and in another verse he is going to enlighten anyone reading this prophecy. But for now he is exercising a flair for the dramatic to hold their attention. "Have any of you ever known of anything like this, or have your parents and grandparents ever told you of anything like this?" is what Joel is saying.

And since this is so spectacular Joel says, "Tell your sons about it, and let your sons tell their sons, and their sons the next generation." Spread the word of what is happening here to your great-grandchildren he says.

So now that Joel has given his instructions concerning what he is going to write about, he now begins to share this unique event which he has said defies discription. He begins by saying in verse 4, "What the gnawing locust has left, the swarming locust has eaten; and what the swarming locust has left, the creeping locust has eaten; and what the creeping locust has left, the stripping locust has eaten."

Joel is talking of a terrible catastrophe which was taking place in the little country of Judah. An indeterminate number of locusts have invaded the land. Joel has identified four kinds here, the gnawing, swarming, creeping and stripping locusts. These may well have been the four stages in the development of these insects as some interpreters believe, or they may have been four different kinds of locusts. ~~It is probable that Joel was speaking of four different kinds of locusts of which he gives descriptions of their appearance and the damage they did to the land. We are told there were approximately~~

In 1899 there was a swarm of locusts who crossed the Red Sea and it was estimated they covered 2000 square miles. So we can readily see that the locusts which Joel is talking about ate everything in sight.

~~Joel tells us that these were the wine drinkers of Judah.~~

Now Joel addresses three different groups of people. He speaks to the first group ~~in verse 5~~ as we read in verse 5, "Awake, drunkards, and weep; and wail, all you wine drinkers, on account of the sweet wine that is cut off from your mouth."

He is speaking to a group in their midst who didn't much care about anything that went on around them and these were the alcoholics. As long as they had enough drink to take care of their needs, that's all that mattered. But Joel is telling them that their wine is being cut off and he describes that cutoff as we read in verse 6, "For a nation has invaded my land, mighty and without number; its teeth are the teeth of a lion, and it has the fangs of a lioness."

Joel likens these locusts to an invading army of another nation invading Judah. The amount of them cannot be numbered and the way it is moving in the land it appears to have the teeth of a lion. A male lion devoured the prey

and its teeth are incredibly strong. But Joel also relates this to the female lion who actually does the killing for the lion family. It is the lioness which pounces on its prey and ~~slashes~~ slashes and kills it with her fanglike teeth. So having described this, Joel tells the damage they have done in verse 7, "It has made my vine a waste, and my fig tree splinters. It has stripped them bare and cast them away; their branches have become white."

All of the leaves are stripped from the vines; the grapes are eaten; and besides this, the bark has been eaten from the vines so they are ~~white~~ completely bare and white. There will be no grape harvest to make wine.

And now Joel speaks to the second group as we read in verse 8, "Wail like a virgin girded with sackcloth for the bridegroom of her youth."

Joel pictures the priests and those who minister to the Lord like a young virgin who was betrothed, or engaged as we would say, and before the wedding could take place, her bridegroom dies so she puts on sackcloth and goes into mourning. And Joel carries this further by explaining in verses 9 and 10,

"The grain offering and the libation are cut off from the house of the Lord. The priests mourn, the minister of the Lord. The field is ruined the land mourns, for the grain is ~~dried up~~ ruined, the new wine dries up, fresh oil fails."

The ingredients for the sacrifices in the Temple are not available because of the destruction of the locusts. Is it any wonder that Joel asks, "Has anything like this happened in your days, or the days of your father's before you?"

Next, Joel addresses the third group as we read in the 11th and 12th verses: "Be ashamed, O farmers, wail, O vinedressers, for the wheat and the barley; because the harvest of the field is destroyed. The vine dries up, and the fig tree fails; the pomegranate, the palm also, and the apple tree, all the trees of the field dry up. Indeed, rejoicing dries up from the souls of men."

The people who earned their livelihood from the crops, the farmers, were very hard hit. Joel describes in these verses how all of this has taken place and there is no rejoicing in the land.

Joel is saying to the people to look at what is happening in their land; to think about it; ponder it. Here was a time for them to be in "Contemplation" about these circumstances. Although this was a natural disaster, Joel saw in it the hand of God reckoning with His people because of their disobedience. I believe this is exactly the same thing which Paul is writing to the church in Philippi. He had given them all of the wonderful advice he could and then in the 4th chapter the 8th verse he says, "Finally, brethren, whatever is true whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things."

He is saying that believers should keep thinking and doing what is morally and spiritually excellent. They are to center their minds on those things which are right and good. When Paul says, "Let your mind dwell on these things,"

he is literally saying, "Ponder these things," think deeply about them, or as the King James says, "Think on these things." The things which are right and just ~~are~~ are deserving of serious "Contemplation." And since Joel was talking about his nation, how does our nation stack up in this respect?

(Illustration of school teacher & boy falling off swing)

A school teacher was on playground duty and one little boy fell off the swing. She rushed over to where he was and helped him to his feet.

He was all dusty and she was trying to clean him off and brush him and she said, "Oh Jimmy, don't cry." He said, "Cry? I'm going to sue."

That's a part of the state of our nation today. Brooks McCormick the chairman of International Harvester ~~saidxxxxxxxxxxxxx~~ gave what he called ~~the~~

"Today's Seven Deadly Sins" They are:

1. Business without morality
2. Politics without principle
3. Science without humanity
4. Pleasure without conscience
5. Wealth without work
6. Worship without sacrifice
7. Knowledge without character.

2300 federal employess in 12 Washington agencies were shown a quotation from the Declaration of Independence, without it being identified and were asked to sign it. 68% ~~per~~ refused to sign to ~~sign~~. Among other things, some said it was from the Christian Science Monitor, or the Communist Manifesto.

A few years ago Paul Harvey the news commentator said some things about our modern society. Here are his words:

(Illustration of "They Misled us")

From these few illustrations I believe we can see that we are fighting some bugs in our own nation. Like the nation of Judah we need to be called to "Contemplation." "To think on these things" as Paul said. What can change our nation? What can change anything? What can change you or me?

(Illustration of God's power shown in the Cross of Jesus Christ)

An American preacher was invited to preach at St. Andrew's Church which is located on the ~~xxxxxxx~~ edge of London overlooking the city. While he was there this minister had a conversation with a man who was a member of that church and in his eighties. The man told him of the sadness and despair he felt during the bombing of London during World War II. He said that one night was particularly bad for him. On that night he was standing in the churchyard looking toward the central part of London which was completely in flames. The man told the story this way:

"The sky was filled with black smoke and it seemed to me that everything was lost - the war, England, everything of value. I kept asking myself, "Is there any hope?" And I found myself crying like a baby. But just then there was a sudden gust of wind, for just a moment. It blew the smoke away just long enough for me to see the Cross of Christ atop St. Paul's Cathedral. And just as I saw it, I felt a surge of hope within me. And I stopped weeping because I knew once again there is a power greater than all the powers of evil in the world. A power that would see us through and would live on."

"Has anything like this happened in your days, or in your father's days?"
Of course it has! It's happening right now. We can see the catastrophe

taking place before our eyes. The insects are eating away at all that we know and all we hold dear. But finally brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good ~~report~~ repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things." Look to the cross for that blessed hope in the midst of despair. Look to Jesus Christ and ~~know~~ Him and the power of His resurrection. In these things which are present, "let your mind dwell on these things."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday After Pentecost July 8, 1984
The Rev. Ralph C. Link, Pastor
Mr. Harry C. Cunningham, Organist
Kelly Mangel and Megan Hewis

+ + + + +
ORDER OF WORSHIP - 10:00 A.M.

Prelude "Three Voluntaries in F Major"
-Walczynski/Zeuner/Hesse

Announcements
Who's Who in the Pew
Joys
Prayer Requests

*Processional Hymn No. 21 "Love divine, all loves excelling"

*Ascription
Exhortation

*Confession (In Unison) "We offer unto thee our Father,
praise for the gift of thy Spirit. We ask for thy
Spirit at the times when we are filled with doubt;
when we are filled with hatred; when we are devoid of
patience, when we show forth selfishness. In all
circumstances which are contrary to thy will, send thy
Spirit to help, to heal, and may we know thy forgiveness,
through Christ. Amen."

*Kyrle
*Assurance of Pardon
*Praise

*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever

*Gloria Patri
Hymn No. 483 May the Mind of Christ, My Savior"

Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray

Prayer
Offering
Offertory "Consolation" Jarrell
Doxology No. 382
Scripture: Joel :13-20
Sermon "Things Present: A Call To Penitence"

*Closing Hymn No. 108 "Rock of Ages, Cleft for Me"

Benediction

Postlude "Fuga"

Zach

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. Howard Jaillet in memory of "Parents"

Serving as Ushers today are: *Alta Kradel, Lois Stokes,
Joan Campbell and Dutch Bolam

Mr. & Mrs. Gottlob Kradel will greet the Congregation at
Hospitalized: Anna Weitzel, Emerson Wise, //the door.

BCMh. Bill Johnston, Washington County Hospital.

Mike Nazaruk and Harry Fry will be visiting the
Hospital this week.

Tuesday and Thurs. - Aerobics in Rehoboth Hall

Wed. - 8:00 A.M. - Council Meeting in Undercroft

Monday - July 23 - 7:00 - Budget Committee Meeting

Tuesday - July 24 - By-Laws Meeting

Van Service available each Sunday to transport people
to the Service. If you know of someone who would like
to attend but cannot because of lack of transportation,
please contact the office so proper arrangements can
be made for these individuals. 287-2240 - between 8 and
11 on Mondays and Fridays.

+ + + + +

I saw God wash the world last night with His sweet shower
And then when morning came I saw Him hang it out to dry.
He washed each tiny blade of grass and every trembling tree
He flung His showers against the hills and swept the billows

The white rose is a cleaner white, the red rose is more red
Since God washed every fragrant face and put them all to bed
There's not a bird, there's not a bee that wings along the way,

But is a cleaner bird and bee than it was yesterday.
I saw God wash the world last night - Ah, would He had

As clean of all my dust and dirt as that old white birch
tree!

--- from "The Epic of Earth"

"Things Present: A Call To Penitence"
Scripture: Joel 1:13-20

Yr 44 BC Nehemiah return exil fr/Babylon 2 Jeru
2 ild walls;amaz bilt 52 days;asembl B4 G in
s. loth/ashes confes/acknow sins:Ezra priest read
histry peop Is & all individ/natinal sins & Ezra
mov 2pray 2 God=Neh. 9:32-37
Nu comitment=Neh 9:38

this portin Scrip tuk plac aftr proph of Joel &
this precisely wat he say wud tak plac
Sed las wk Joel proph plag locus was 4ahado of
judgment of G,& in latr part proph told G's futur
blesings

Joel no kno judg of G wud tak form exil,only sed
as G's mesag cam 2him,presen situ sign G's judg
also sed las wk many th no kno bout Joel,but I
Bliev fr writ conclud may wel bin priest & reasn
evident concern 4 priests/Templ/things Temp worsh
we C this in vss 13 & 14 & this sectin Scrip 13-20
Joel issu 2 peop=A CALL TO PENITENCE & 1st 2priest=
vs 13=pr 2set examp 4peop;peop includ pr wer state
morn Bcuz very devastat catastro tak plac B4 eyes
bak vs 8 J spk 2relig ldrs & likn put sakcloth as
funeral wear,morning 4 ded

here,spk morn 4natinal catastro which is/wilB in
judgment upon them
no customary wear sakcloth day/nite=ex K Ahab/Elijah
vs 14=not only R pr/minsters B sumon natinal morn,
but J cal 2mor specif services

at all ldrs/peop 2gethr 2hous of Lord
re--g ldrs wer B sumon spend nite sak/ash=also pray
J mak this persnl prob with priests & peop
notic end 13 & 14=The house of YOUR God

it isnt collectivly=Hous OUR G,insted= Hous UR God
it sumthin ea l 2do persnaly

But Temp servs/worsh cancel,system worsh brkn dwn
Bcuz neces ingred carry on,no availbl

during yr certin holy day wer observ-extra cudB
1st step=cal asembly eldrs & J sugest;he want
natinal day prayr 4 G's delivranc & he issu Cal 2
Penitence=a time wen evrl turn bak 2God & seek Him
(Ilus Charly Brown,Lucy,footbal=falts vs chang way)
this positin peop Is fnd selvs in=kno situatin
hopaes,but really,Duz cal 4 natinal day sakcloth &
ashes 2 turn things around? R th that desprate?

& at human natur lik this? How many peop worl
2day C any need 4anyth els cept man solutin 2
dif times which we liv? U can C TV,hear radio as
giv expert advic how solv dilemmas=we bin dwn rd
34=no need 2B alarm,jus nothr period adjustment 2

nu age we entr & las th anyl,especi anyl in 2/
auth want sugest is 2 turn 2 God

J ~~xxx~~ prob had thoz scof/sneer fr sidelines
re/ dles whthr peop listn,J stedfastly proclaim
pr ph & say=vs 15

this pt J no longer adres pr/eldrs,& no longer jus
certin grp but entir comunity 2whom want mesag &
sumons givn by pr/ldrs

& sinc sumons no givn J spk any & all who wil list
He say=Day of Lord is at hand

Js sed=Day of L cum lik thief in nite
J knu day vistatin cum fr G;no knu wen/how/& no
underst proph mesag=but knu G sed wud cum & Bliev
w/hart he Bliev & no idl talk pas on,in fact so
serius bout mesag gav peop Is play on word they
cud underst

(Ex= peop lik word gams/ridls=newspapr;garb wagn
Js & parables gud example)

vs 15=Dest fr/Almity2Dest=SHOD;Almity=SHADDAY

El-Shaddai=omnip,all powrful & this contex comf
titl G help ages past as B destroyr insted comf
Dest cum futur day & nun othr=omnip,Almighty God
wilB day of L,day wh/G step histry & setl creatin
vs 16=J cum bak th evident 2ea by ask questin

all kno anser & merly remind them temp wor no can
B held Bcuz no elements

Notic vs 16end=Our God,cp=Your God & dif is J spk
entir pop,no jus relig ldrs & so it is Our God

vs 17=This vs is almos in anser 2quest ask vs 16
re exampl suml go 2field devast locus,replant,

adful erth,seed no germ & stil same state
barns empty,no repair,no need 2,torn dwn insted
vs 18=isnt jus peop sufr,feel brunt;almos lik
animls cry out 2 God as wel-but no food/pstur

evrthing eat up & horibl pictur 2C & 2liv thru
las 2vss J turn 2 God in prayr=petitin & lament

vs 19=only G can help,so lift hartfelt prayr 2 God
vs 19B=all eatn by locus lik fire rage/sweep thru

vs 20A=animls cum 2 God 4help=a thirst food/watr
vs 20B=lament ther no watr/food imposib 2help

J knu wat tak plac & sensitv animls/peop/man/beas
In spk G's mesag this sectin=Cal natin/indiv=penit

he say=Read vs 14 & this his G givn advic/help
4natin & peop;it is=Cry out to the Lord=seek Him

(Ilus boy,grandmothr & blakmail by sistr)
th exact wat hapn G's peop Is;bum slavs ther

own sin & no realiz if cam 2Lord pentenc wud hear,
4giv them & luv them as alway

this dilema find selvs as wel;probs natin,worl,
comunity need 2B solv=lik J can spk out,but who
hear/listen?

Any chang wh wrot can onlyB wrot by ea us individ
cum 2 Lord in Penitence

now this not repentence at this pt,

at latr time this bk wil cum 2that

But penitence requir recogniz sin/eror & B sorry
4it

then w/that sorro seek G's 4givnes

wat R we face that perhap has enslav us?

wat burdn gilt we bear Bcuz Satan whisper 2us=

Remembr the sin, Remembr the sin, Remembr U did this
or that?

the prob is we remembr all rite, but we 4get the
4givnes wh ours thru Js Xp

we can thro off all thez things wh may hold

captiv & we canB free thru Xp

author Heb tells us=12:1B-2A

lik J says we mus Cry out to the Lord=seek Him in
penitence & claim His luv as givn thru Js Xp our L

"Things Present: A Call To Penitence"

Scripture: Joel 1:13-20

In the ~~5th century~~ year 444 B.C. Nehemiah had returned from exile in Babylon to Jerusalem to specifically rebuild the walls of Jerusalem. When this work was completed amazingly 52 days later, the people assembled and heard the book of the law read to them daily. They observed the Feast of Tabernacles, and when this celebration was concluded they assembled again before God dressed in sackcloth and ashes to acknowledge their sins before God.

Ezra, the priest led this worship which consisted of reading the history of the people of Israel and all of their ~~national~~ individual sins as well as their collective national sins. ~~Their confession of sins included with a new commitment to keep God's laws. But a part of this~~

Ezra, calling upon God in this confession was moved to pray to God as recorded in the 9th chapter of Nehemiah, verses 32 through 37, (read these verses).

And then comes a new commitment which is being offered to God signed and sealed by the leaders of Israel, (read verse 38).

This portion of Scripture took place after the prophecy of Joel. This is precisely what he was saying would take place. We had said last week that Joel was prophesying that the plague of locusts in Judah was a foreshadow of the future judgement of God, and in the latter part of his prophecy it told of God's future blessings. Joel didn't know that the judgement of God would take the form of the people of Israel being taken into exile. All that he was saying as God's message came to him was that the present situation was a sign of God's judgement upon them.

We also said last week that there are many things we do not know about Joel, but I believe from what we read in his writing, we can conclude that he may well have been a priest. The reason for this is his evident concern for the priests, the Temple, and the things pertaining to the Temple worship.

We see this in evidence as we look at the 13th and 14th verses. In this section of Scripture, verses 13 through 20, Joel issues to the people "A Call To Penitence," and that call is first issued to the priests as we see in verse 13. "Gird yourselves with sackcloth, and lament, O priests; wail, O minister of the altar! Come, spend the night in sackcloth, O ministers of my God, for the grain offering and the libation are withheld from the house of your God."

It was the priests who were to set the example for the people. The people, including the priests were in a state of mourning because of this ~~very~~ devastating catastrophe taking place before their very eyes. Back in the 8th verse Joel speaking to the religious leaders likens them as putting on sackcloth as funeral wear. But here he is speaking of it a means of mourning for the national catastrophe which is and will be judgement upon them. It wasn't customary to wear sackcloth day and night. We read in Scripture that

King Ahab did this in response to the threats of the prophet Elijah. But not only are the priests and ministers being summoned to national mourning, but Joel calls them to more specific services as we read in the 14th verse.

"Consecrate a fast, proclaim a solemn assembly; gather the elders and all the inhabitants of the land to the house of the Lord your God, and cry out to the Lord."

Get all of the leaders together, get the people to the house of the Lord. The religious leaders were being summoned to spend the night not only in sackcloth and ashes, but to spend the night in prayer. Joel makes this a personal problem with the priests and the people. Notice that he says at the end of the 13th & 14th verse, "The house of YOUR God." It isn't collectively, the "House of our God," but instead, "YOUR God." It is something that each one was to do personally. The Temple services had to be cancelled and their entire ~~worship~~ system of worship had ~~been~~ broken down because the necessary ingredients to carry on the services were not available. During the year there were certain holy days which were observed, but extra ones could be arranged if needed. The first step was to call an assembly of the elders and this is what Joel is suggesting. He wants a national day of prayer for God's deliverance. He was issuing "A call to penitence." A time when everyone would turn back to God and seek Him.

(Illustration of Charley Brown, Lucy, and football she lets fall everytime)
In a Peanuts cartoon, Charley Brown is holding a football. Lucy comes up to him and asks, "Let me hold the football for you Charley?" He answers, "No thanks! Every time you hold the football for me, just when I get to it, you ~~let~~ pull it ~~away~~ away and I fall." At this point, Lucy begins to cry and says, "How true! I admit that in the past I've played cruel tricks on you. But I've seen the error of my ways and how I've hurt you. ~~But~~ I've been wrong. So won't you give a poor repentant girl another chance?" And Charley says, "Of course I will." So she sets the ball up and holds it for Charley to kick. He comes running down the field and just as he gets to the ball she pulls it away, and he has started to kick and because of that he falls flat on his back again. Two of the other cartoon characters are standing on the sideline and one of them says, "Unfortunately, recognizing your faults and actually changing your ways, are two different things."

This is the position the people of Israel find themselves in. They know that their situation is pretty hopeless. But really, does it call for a ^{national} day of sackcloth and ashes to turn things around? Are things that desperate? And isn't human nature like this? How many people in the world today see any need for anything else except man's solutions to the difficult times in which we live? You can hear them on the radio and see them on TV giving their "expert opinions" concerning what must be done to solve our dilemmas. "After all, we've been down this road before. No need to be alarmed, this is just another short period of adjustment to a new age we are entering." And the last thing anyone, especially anyone in authority wants to suggest is to turn to God. Joel probably had those who were scoffing and sneering at him from

the sidelines. But regardless whether the people are listening, Joel steadfastly proclaims his prophecy and he says as we read in the 15th verse, "Alas for the day! For the day of the Lord is near, and it will come as destruction from the Almighty."

At this point, Joel is no longer just addressing the priests, or the elders. It is no longer just a certain group, but it now the entire community to whom he has wanted this message and summons given by the priests and leaders.

And since that summons has not been issued, Joel speaks to any and all who will ~~listen~~ listen. He is saying that the "Day of the Lord" is at hand.

Jesus in His preaching said that day would come, "Like a thief in the night."

Joel knew that a day of visitation was coming from God; he didn't know when; he didn't know how; he didn't understand that prophetic message, but he knew that God said it would come. And he believed it. With all his heart he believed it, and so it was no idle piece of talk he was passing on. In fact,

he was so serious about this message that he gave the people of Israel a play on words which they could more readily understand. The Jewish people liked a good puzzle or riddle and word games. This is one reason the teachings of Jesus were so well received by the people. He spoke to them using word plays and riddles such as the parables. The play on words in this 15th verse is "Destruction from the Almighty."

The Hebrew word for "destruction" is "SHOD," and the word for "Almighty" is "SHADDAY" and you may recognize it as the title "El-Shaddai" given to God in the book of Genesis. It means "omnipotent, all powerful." In the context in which Joel is using it he is giving the ~~him~~ comforting title of their God of help in ages past as being the destroyer instead of the comforter. Destruction is coming in a future day and it is coming from none other than their "Omnipotent, Almighty God."

It will be "The Day of the Lord," the day in which God will step into history and He will ~~take care of~~ deal with His creation according to His will.

Now that Joel has made this startling pronouncement he comes back to the things which are evident to each of them by asking a question as found in the 16th verse. "Has not food been cut off before our eyes, gladness and joy from the house of our God?"

They all know the answer and he is merely reminding them that their Temple worship and sacrifices cannot be held because there are no elements to do so. Notice at the end of that verse he says, "Our God," as compared to verses 13 and 14 where he says "Your God." The difference here is that Joel is speaking to the entire populous and not just the religious leaders. So it is "Our God."

And ~~in~~ almost in answer to the question he has asked verse 17 reads: "The seeds shrivel under their clods; the storehouses are desolate, the barns are torn down, for the grain is dried up."

He is using the example of someone who may go out to a ~~field~~ field which

was devastated by these locusts and a farmer has planted new seed. But if a spadeful of earth is dug up it is discovered that the seed has not germinated and is still in the same state it was when planted. And since there are no crops the barns stand empty and desolate and instead of barns in need of repairs having that take place, they are torn down instead. The reason of course is that there is no grain, it is all destroyed.

And it isn't just the people who are groaning and feeling the brunt of this devastation by the locusts. Joel says in the 18th verse: "How the beasts groan! The herds of cattle wander aimlessly because there is no pasture for them; even the flocks of sheep suffer."

It is as if even the cattle and sheep are crying out to God as well. But there is no food, no pasture. Everything in sight that is edible, the locust have devoured. It had to be horrible picture to see and just as horrible to live through.

In the last two verses of this section Joel now turns to God in prayer. Each verse is alike in that he first comes to God with a petition and then he tells God of the lament of the conditions under which they are living. In verse 19 he ~~states~~ prays: "To Thee, O Lord, I cry." He knows that only God can help and so he lifts up his heartfelt prayer to God.

He explains in his prayer: "For fire has devoured the pastures of the wilderness, and the flame has burned up all the trees of the field."

The fields have been stripped bare, all plants and trees, and vegetation have been eaten by the locusts. It must have been much like a fire which swept through the area and destroyed everything in sight. So once again after Joel has prayed about the needs of the people his thoughts turn to the poor suffering animals in their midst and he prays in verse 20: "Even the beasts of the field pant for thee."

He likens their groaning as he mentioned before as their coming to God also for help. He says they "Pant" for God's rescue like they would pant for water when they were thirsty. And this is exactly what they were feeling; a thirst for food as well as water. And Joel adds this lament then to his prayer at the end of this verse: "For the water brooks are dried up, and fire has devoured the pastures of the wilderness."

Again he is speaking of the devastation which the locusts have wrought through out the land. And it is also likely there was a drought along with these dire circumstances which ~~arise~~ dried the streams up making it impossible for the cattle to assuage their thirst.

Now from all of this we see that Joel not only knew what was taking place, but he was sensitive to the needs of both man and beast. Joel in speaking God's message which we have just looked at in this section, is calling the nation and the individual to "Penitence." He says that because of all that he has thus elaborated on, "Consecrate a fast, proclaim a solemn assembly; gather the elders and all the inhabitants of the land to the house of the Lord your God, and cry out to the Lord." (verse 14, and read this)

~~(Illustration of)~~ There is his God given advice and help for his nation and his people. It is simpy to "Cry out to the Lord." To seek Him and this is all that penitence is.

(Illustration of boy being blackmailed by sister & finally seeking forgiveness from his grandmother)

A ten year old boy and his twelve year old sister were visiting their grandmother in the country for a few days. Johnny loved going there because he could roam the woods and have a lot of outdoor fun. He had a new slingshot so he decided to try it out in the woods. All morning he was shooting at trees and rocks and stumps, but he didn't hit a thing. On his way back to the house for lunch he cut through the backyard and saw his grandmother's pet duck. He took aim and let fly, and you guessed it, he hit the duck and it fell dead. He panicked, and in ~~desperaxi~~ desperation he took the dead duck and hid it in the woodpile. Then he saw his sister Sally standing by the corner of the house. She had seen everything, but she said nothing. After lunch grandma said, "O.K. Sally, let's clear the table and wash the dishes." Sally said, "Johnny said he wanted to help you in the kitchen today @ grandma. Didn't you Johnny?" And then she whispered to him, "Remember the duck." So Johnny did the dishes. Later that afternoon, Grandfather invited the children to go fishing in the farm lake. But Grandma said, "I'm sorry, but Sally can't go. She has to stay here and help me clean and get supper." Sally smiled and said, "That's all been taken care of Grandma. Johnny said he wanted to help today, didn't you Johnny." And then she whispered, "Remember the duck." This went on for several days. Johnny did all of his chores, plus the ones assigned to Sally. Finally, he could stand it no longer and he went to his Grandmother and confessed all. His grandmother took him in her arms and said, "I know Johnny. I was standing at the kitchen window and saw the whole thing. And because I love you, I forgave you. And knowing that I loved you and would always forgive you, I wondered just how long ~~Sally~~ you would let Sally make a slave of you."

This is exactly what was happening with God's people Israel. They had become slaves to their sin and didn't realize that if they came to the Lord in penitence, He would hear them and forgive them, and love them like always. This is the dilemma we find ourselves in as well. ^{the world,} The problems of our nation, of our community, need to be solved. Like Joel we can speak out, but who will hear, or listen? Any change which is wrought will only be wrought by each of us individually coming to the Lord in "Penitence." Now this isn't repentance at this point. At a later time in this book we will encounter that. But penitence requires recognizing sin or error and being sorry for it. And then with that sorrow seeking God's forgiveness. What are we perhaps facing that has enslaved us? What burden of guilt are we bearing because Satan is whispering to us, "Remember the sin, remember you did this or that." The problem is that we remember all right, but we forget the forgiveness which is ours through Jesus Christ. We can throw off all of these things which may hold us captive and we can be free - through Christ. But we must like Joel says, "Cry out to the Lord." We must seek Him in penitence and claim His love as given in Jesus Christ our Lord.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday After Pentecost July 15, 1984
The Rev. Ralph C. Link, Pastor
Mrs. Betty Huselton, Organist
Kelly Mangel and Megan Hewis - Acolytes

+ + + + +
ORDER OF WORSHIP - 10:00 A.M.

Prelude

Announcements

Who's Who in the Pew

Joys

Prayer Requests

*Processional Hymn No. 67 "Blessed Assurance, Jesus Is Mine"

*Ascription

Exhortation

*Confession (In Unison) "O God, who hast brought us into this fellowship with one another through thy Son Jesus Christ; let us be one in thought and mind and spirit. Help us to strive not to be individuals but to be a group of fellow believers. Forgive us in our weakness of turning from thee. Give us strength as we need it in our times of turmoil and frustration. Help us to live in the world, but not to be completely wrapped up in all of it. Make our wills obedient to thine, for we ask it all in Jesus' name. Amen."

*Kyrle

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 35 "Near to the Heart of God"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory

Doxology No. 382

Scripture: Joel 2:1-14

Sermon: "Things Present: Trumpet Of Alarm"

*Closing Hymn No. 658 "O Zion, haste, Thy Mission High Fulfilling"

Benediction

Postlude

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Raymond E. Isherwood to the "Glory of God"

Serving as Ushers today are: *Rob Vinroe, Robert

Dellen, Randy Dellen and Brian Kennedy.

Mr. & Mrs. Steve Vargo will greet the Congregation and

Visitors at the door this morning.

Mrs. Jane Snyder will have charge of the Nursery today.

Hospitalized: Mrs. Anna Weitzel, Diane Hollefreund,

Ms. Valle Jean Nicholas. *AMELIA LEWNTON 3/13*

Bill Thompson and Martin Henry will be visiting the

Hospital this week.

Tues and Thurs. - Aerobics in Rehoboth Hall.

Friday - Community Alliance Church will have Volleyball from 6:30-8:30 P.M.

Monday - July 23 - 7:00 - Budget and Finance Committee Meeting.

Tuesday - July 24 - By-Laws Meeting

Van Service is available each Sunday to transport people to the Service and Church School. Please contact the

office so proper arrangements can be made for these

people. Call 287-2240 between 8 and 11 on Monday and

Fridays.

Soup Day will soon be here - It doesn't seem possible

but the time is already here for the Women's Fellowship to

start thinking about their Fall Soup Day. Green beans

will soon be ready for processing. If you have any to spare

or know of anyone who has any to spare. Please let Lois

282-1032 or Ann 287-1430 know.

+ + + + +

Christian joy does not consist in making ourselves happy,

it consists in making others happy....."If you love

someone you will be loyal to him no matter what the cost.

You will always believe in him, always expect the best

of him, and always stand your ground in defending him."

1 Cor.13:7

The new speaker for the P.A. System has been put up in the Nursery. We certainly hope we will be able to get more helpers since you will be able to hear the Service.

"Things Present: Trumpet Or Alarm"
Scripture: Joel 2:1-14

Mesag G gav Joel absolut times;pts wat tak plac
his day,wat wud tak plac ours,& wud tak plac wen
G stop histry & pts up mans reactin 2 G's measg:
(Illus Flite 90-Air Florida & carsh Potomas Riv)
othr incidents=Teen,driv Dads car:fathr drink/dr
n ly othrs cud relat from lif & scrip full also
Examps=Lot & famly;Noah & ark;on & on
here Joel,prob pr famly,knu bout things of G &
1st call pr/peop involv worsh G 2asembl peop 4
fast/pray/cry 2 God,but evid wat read chap 2,fal
deaf ears & Joel mus now spk mor strongly
vs 1-cal now issu thoz in watch-towrs round wal
& gard city-if spot aproach enmy,sound alarm-
rams horn
but this time not warn enmy,but cal pray/morn/
humiliatin/penitence
Holy Mt=Jeru bilt Mt. Zion=Templ area part this
& Jew Bliev G dwel templ
so if G cal 2 His holy Mt,strongr than mere Joel
vs 1B-first time spok this jus mentin-here go in
detail & 4neglec liv G's way J saw presen locus
plagu as lead 2Day of Lord;wat kind day????
vs 2=darknes,gloom & locus lik vast army enmy
troops & cum wave aftr wav
vs 3=lik fire consum all B4 & green gras,crops
stretch B4 lik Eden & burn up,nothin spar
vss 4-5=lik army ovrrun & J C as invasin 2bring
bout Day of Lord & nois lik nois many,many char-
iots rumbl & sound echo among Mts
As mov ovr land snd them lik fire wh/farmr mite
t 2 field 2burn stubl lef ovr from harvest
& now duz this affect peopl???? vs 6
vs 6=evrl stun by invasin tak plac B4 eyes & so
wud anyl C this destructin tak plac
But J no dun describ locus & compar 2army invad
vss 7-9-they lik wel drill regiment of soldiers
ea kno duty & atend w/out disturb othrs
no only infest land,eat all,entr hous & evrwher
vs 10=grt numbrs,creat grt nois as march much lik
grnd quak Bneath;but mor than this cum fly 4th
such grt numbrs,very sky dark day/nite
sky blak=sun,moon,stars no B seen
vs 11=One march upon Zion mayB plag locus,but in
this inciden J C's God
t s act G demstrat seriousness situ B4 G
hav rejec,dun as pleas & 4this reap reward &
in midst G spk 2them as J relat vss 12-14/3A

J lnce agin spk very word of G & say evn 2/
tho judgmen Judah start locus cum upon them,
G wil 2stop if peop wud cum bak 2 R. Him
t sign wudB=weep,morn,fast & inward sign
r d harts
B4 sakcloth doh 4morn,custmary persn strip off
clothes outward sign complet despair & G call
ah do this inwardly
wer figurtivly tear harts sign uttr despair 4
calamity which they wer face
J cal 4return continu in vss 13B-14
pt unead luv G & thez atributes of it
but 1 thing pt out Scrip ovr/ovr=lovkindnes
HESED=& no explain,spk luv deep,complet,unend
J & practil evr writr Scrip writ bout this
lk wat writ-vs 14=jus mite,jus mite turn rnd
fr prom judgmen & evn caus grain gro 4offr
this thot expres=Ezek,Jer,Hosea,Jonah & ea wrot
latr time than Joel
Jer 18:6-11=pottr mak vesel;ruin & make nothr
& so G spk thru Jer & read=6-11
So alarm musB snd 4peop J's day in Judah
alarm that day of L was cum if refus turnbak 2 G
mor import cal stil 2snd trum alarm presen day
D of L cud hap anytim,but worl keep hurtl 2ward
destructin oblivius 2decay rnd it
If J thot his day evil/pervers,wondr wat wud thir
if saw worl 2day
C signs all rnd us evrday;read papr,listn radio
watch TV & get idea greed,coruptin all walk lif
judicil systm haywir protec crimmals,rts minortys
famlys torn/divid;fundys faith bin watr dwn 2
r was thoz sit pews who no wantB told wat rite
jus name human situatin & find evidenc rot/decay
(Illus 1st grade boy bad grades,& dollar promis)
if thing progres that far,start 1st grade then I
Bliev Day of L bettr cum quikly
But as prophs sed=stil chanc if turn rnd;rite the
evil;if seek L & pray,morn,cry 2 Him;proclaim
natinl & privat morning=G mite repent judgment
(Illus Kagawa & poem=When Tears Are Mingled)
cant U C God just lik this? Scen simlar 2 Js
Mt 23:37=cry ovr Jeru;lik hen gathr childrn
G has wrap arm rnd worl in Js Xp & cry ovr it
But not 2many R listn,pay attentin;worl fast
hastn on & U & I w/it;Day of L evr draw nearer
w/ klok tick:suml sed=1 lif twil soonB past,
only that dun 4 Xp wil last=Wher R U in missin
of living 4 Xp? Trump "larm musB snd! Now!
2day! Will U anser cal of Xp?

"Things Present: Trumpet Of Alarm"

~~Here~~ Scripture: Joel 2:1-14

The message which ~~God~~ God gave to Joel is absolutely timeless. It points out what was taking place in his day, what would take place in our time, and what would take place in a far future time when God stepped into history once again. The message points up man's reaction to the message from God.

(Illustration of Flight 90, plane which crashed into Potomac River)

On a miserable January afternoon in 1982, Air Florida Flight #90 was waiting for clearance to take off. Twice the plane had been de-iced according to FAA regulations and the co-pilot noticed the wings were icing up badly again. "Boy, this is a losing battle trying to de-ice those things," he said. He wasn't convinced the procedure did much good anyway. "It gives you a false sense of security that's all it does," he added. His pilot agreed with him and said, "It satisfies the feds, that's all that it does." They didn't think the plane needed de-iced a third time, so it accumulated more and more of the weight, as they ~~waited for clearance~~ continued to wait for clearance. As the plane raced down the highway the pilots knew they were in trouble. The co-pilot asked, "Do you want me to do anything special for it, or just go for it?" They went for it and the ice they decided to ignore took their lives and those of 72 others on board. Four motorists who just happened to be crossing the bridge at the wrong time also died. The pilots didn't mean to kill the passengers. They meant well. But they didn't do what they should have done and they ~~did~~ ignored the ~~warning~~ regulation they should have followed. They didn't listen.

Scripture is full of sad examples just like this. Think of Lot's family and his wife who were destroyed because they didn't believe God would destroy Sodom and Gomorrah. How about Noah? Can't you picture the laughter he provoked because he was building a boat miles and miles from water, and talking about rain when there had never been any rain before? On and on the list goes. And here is this prophet Joel, probably from a priestly line, who knew about the things of the Lord and he has called first to the priests and those involved in the worship of God to assemble the people for fasting and prayer; for crying out to God. But evidently, according to what we read in this second chapter his ~~pleas~~ pleas have fallen on deaf ears. Joel now speaks more strongly than he had before. The 1st verse he speaks as though his message is actually the voice of God speaking through him. He says: "Blow a trumpet in Zion, and sound an alarm on My holy mountain!"

Joel had issued the call to the priests to assemble the people for prayer and fasting and evidently they had ~~ignored~~ ignored that plea. Now God has Joel issue the warning through those who guarded the city. At the watch-towers of the city atop the walls were guards. If they spotted an approaching enemy they sounded the alarm on the curved ram's horn. At this point, God is issuing the call to alarm, not for the city to prepare to defend itself against an invader, but to come to Him in humiliation and penitence. The people are being invited to come forth to what God calls "My holy mountain." What is meant by this? The pronoun "My" is rightly capitalized in most of

It shows the mountain is God's, it belongs to Him. Zion is another name for Jerusalem and Jerusalem was built on what was called "Mt Zion." The Temple was a part of this and God's dwelling place for the Jews was the Temple. So if God summons the people issuing an alarm as though Mt. Zion was being threatened, this is much stronger than words coming from a mere man like Joel.

So Joel continues his message as we read in the latter part of the 1st verse. "Let all the inhabitants of the land tremble, for the day of the Lord is coming; surely it is near." Once again Joel speaks of a special time which he identifies as "The day of the Lord. The first time he spoke of it was just the mention of it, but here he goes into detail about it. For their neglect of ~~living~~ living God's way, Joel saw the present locust plague as leading toward that Day of God. What kind of day would it be?

In the ~~first part of the verse~~ ^{2nd verse} he says: "A day of darkness and gloom, a day of clouds and thick darkness. As the dawn is spread over the mountains, so there is a great and mighty people; there has never been anything like it, nor will there be again after it."

He likens it to a time of deep darkness and gloom and the locusts are likened to a vast group of enemy troops invading their land. The locusts come on in wave after wave and Joel pictures them again as fire in the 3rd verse. "A fire consumes ~~them~~ before them, and behind them a flame burns. The land is like the garden of Eden before them, but a desolate wilderness behind them," and nothing at all escapes them."

Stretching before them is the lush grass and crops like the garden of Eden. But not for long. Like a consuming prairie fire they burn up and destroy everything in sight. There isn't anything which is spared, all is destroyed.

Now Joel describes these locusts like an army in verses 4 and 5:

"Their appearance is like the appearance of horses; and like war horses, so they run. With a noise as of chariots they leap on the tops of the mountains, like the crackling of a flame of fire consuming the stubble like a mighty people arranged for battle."

Like an army overrunning the land these locusts have come. Joel sees them as an invasion to bring about the Day of the Lord. Their noise is like the noise of many, many chariots rumbling and the sound echoes among the mountains. As they move over the land the sound of them is like ~~as~~ a fire which a farmer might set to his field to burn the stubble left over from the harvest.

And how does this affect the people? He answers in the 6th verse: "Before them the people are in anguish; all faces turn pale."

Everyone is utterly stunned by the invasion taking place before their very eyes, and well might anyone seeing this destruction taking place.

But Joel isn't done describing these locusts and comparing them to an army of invading troops. In verses 7 through 9 he describes them more fully.

"They run like mighty men; they climb the wall like soldiers; and they ~~xxxxxxixixix~~ each march in line, nor do they deviate from their paths. They do not crowd each other; they march everyone in his path. When they burst through the defenses, they do not break ranks."

These insects are almost like a well drilled regiment of soldiers. They each know their duty and they attend to it without disturbing the others in the performance of their duty. They not only infest the land and eat all of the food and vegetation growing there, but they enter the houses and are just everywhere. They completely infest everything. And along with their march into and over everything they come in great numbers. Joel speaks of this in the 10th verse: "Before them the earth quakes, the heavens tremble, the sun and the moon grow dark, and the stars lose their brightness."

They are so numerous they create a great deal of noise as they march along, much like the ground quaking beneath them. But more than this they come flying forth in such great numbers that the very sky is darkened both day and night. The sky is black with them so the sun, the moon, and the stars cannot be seen.

In the midst of this Joel sees God and so he says in the 11th verse: "And the Lord utters His voice before His army; surely His camp is very great, for strong is He who carries out His word. The day of the Lord is indeed great and very awesome, and who can endure it?"

The one marching upon Zion as Joel sees it may be a plague of locusts, but in this incident he sees God. This is an act of God to demonstrate the seriousness of their situation before God. They have rejected Him, done as they pleased and for this are reaping the rewards. And in the midst of this calamity God is speaking to them as Joel relates in verses 12 through 14: "Yet even now" declares the Lord, return to Me with all your heart and with fasting, weeping, and mourning; and rend your heart and not your garments."

Joel once again is speaking the very words of God and God is saying that even though the judgement of Judah had started with the locusts coming upon them, God was willing to stop it if the people would come back to Him.

~~The xxxxxxxx continues in the 13th and 14th verses~~ The true signs of this would be weeping, mourning, fasting, and the inward sign of rending their hearts. Before sackcloth was donned for mourning it was customary for the person to tear off ~~xxxxxxx of their~~ or strip off their clothes as an outward sign of complete despair. God is calling Judah to do this inwardly. They were to figuratively tear at their hearts as a sign of utter despair for the calamity which they were facing.

And Joel's call for their return continues in the 13th and 14th verses: "Now return to the Lord your God, for He is gracious and compassionate, slow to anger, abounding in lovingkindness, and relenting of evil. Who knows whether He will not return and relent, and leave a blessing behind Him, even a grain offering and libation for the Lord your God?"

Joel is pointing out the unending qualities of God's love. Among them,

These attributes are being "Gracious, compassionate, and slow to anger." But along with these special attributes from God is the one thing which is stressed over and over again throughout all of Scripture. And that is God's "lovingkindness." The Hebrew word is "HESED" and it speaks of a love that is lasting, that it is deep, that is unending. We are speaking of something about God that cannot be adequately expressed in any language. Joel and every writer of the Scripture who used the word "lovingkindness" was trying to tell of the deep abiding love which God has for His children no matter how far they may stray or have strayed from Him. But Joel is also expressing a thought in the 14th verse which speaks of this "HESED" or "lovingkindness" of God. Look at what he writes: "Who knows whether He will ~~relent~~ not turn and relent, and leave a blessing behind Him, even a grain offering and a libation for the Lord your God?"

Joel says that God just might turn around from His promised judgement and even cause the grain to grow again, and the oil to be restored so they could bring an offering to His house and worship Him again. This is a thought which was expressed by Ezekiel, Jeremiah, Hosea and Jonah as well. Each of them wrote at a later time than Joel. But Jeremiah sums it up the best as he was inspired by God to write in the 18th chapter of his prophecy about a potter making a clay vessel. As he was fashioning it, something went wrong and it was not what he wanted it to be. So he then began to fashion it into another kind of vessel. So God speaking through Jeremiah says in verses 6 through 11, (read this and explain).

So there is the alarm which must be sounded for ~~anywhere~~ the people of Judah of Joel's day. The alarm that the day of the Lord was coming if they refuse to turn back to God. But more importantly the call is still to sound the Trumpet Of Alarm for us in our present day. The Day of the Lord could happen at anytime but our world keeps hurtling on toward destruction oblivious to the decay all around it. If Joel thought his day ~~in~~ was evil and pervers I wonder what he would think of our nation today. We see the signs of all of it around us everyday. We need only read the news or listen to it on the radio, or watch it on TV and we can get an idea of the greed and corruption in all walks of life. Our judicial system has gone haywire in seeking to protect the criminals as well as seeking to protect the rights of so called "minorities;" our families are torn and divided; the fundamentals of the ~~faith~~ faith have been watered down to please those in the pews who want to be told they are right and the world is wrong; just name the ~~situation~~ human situation and you can find evidence of its rottenness and decay.

(Illustration of first grade boy bad grades, and promise of a dollar)

I just heard of a six-year old boy, I don't know how true it is, but he brought home his first report card which listed a "D" in deportment.

We used to call it conduct. But along with this "D" he also had a couple other low grades. His mother was going to give him a lecture, but his dad ~~xxxx~~ told her to offer him an incentive to bring home better grades. So she said to him, "Look, Johnny, if you are able to bring up that grade in deportment, I'll give you a dollar!" And so delighted with this prospect Johnny went off to school the next day. When the rest of the class went out to the playground at recess, he hung behind to make sure he was able to talk to the teacher all alone. He walked up to her desk and said, "Teacher, how would you like to make fifty cents?"

Now if things have progressed that far that it starts in the first grade, then I believe the Day of the Lord better come quickly. But as Joel, Jeremiah, Hosea, Ezekiel, and Jonah have all said, there is still a chance if we can turn it around; if we can right the wrong and evil; if we will seek the Lord and cry out to Him; if we will proclaim a real time of national and private mourning.

(Illustration of Tagawa and orphan girl thrown away, poem about her death)
Toyohiko Kagawa was a Japanese Christian who worked in the slums for the betterment of his people. He sought food and clothing and shelter for those slum people. One day he found a baby girl who had literally been thrown away. This was common when parents couldn't care for their children. Nowadays we perform abortions. So when he saw the little girl lying in the filth of the gutter he picked her up and took her home. He called her Ishi, which meant "little stone" because she was so cold and pale and white. He tried to nurse her back to health but he soon realized that it was no use and she was dying. And he cried. And as his tears fell he hit the child's face in his arms, and this shocked her back to life briefly. He wrote a poem about this later entitled, "When tears are mingled." It ends with these lines:

Will she not cry?
Here in my close embrace, I kiss her wan lips --
Growing grayer. My drawn face touches her face.
Fast are my frightened tears falling.
Falling on Ishi's eyes.
With her cold, still tears, they are mingled.
Oh, God. At last: She cries!

Can't you see God just like this? The scene is similar with Jesus sitting on a hill overlooking Jerusalem and with the tears streaming down His face. He says: O Jerusalem, Jerusalem, thou that killest the prophets and stonest them who are sent unto you, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

God has wrapped His arms around the world in Jesus Christ and He has cried over it. But not too many are listening or paying attention. The world is fast hastening on and you and I with it. The Day of the Lord draws ever nearer with each tick of the clock. Someone has said, "One life, twill soon be past. Only that done for Christ will last."

Where are you in the mission of living for Christ? The Trumpet of Alarm must be sounded! Now! Today! Will you answer the call of Christ?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixth Sunday After Pentecost July 22, 1984
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist

+ + + + +
ORDER OF WORSHIP - 10:00 A.M.

Prelude "Trumpet Voluntary" Clarke

Announcements

Who's Who in the Pew

Joys

Prayer Requests

*Processional Hymn No. 7 "Great God, we sing Your mighty hand"

*Ascription

*Exhortation

*Confession (In Unison) "We offer unto thee our Father, praise for the gift of thy Spirit. We ask for thy Spirit at the times with hatred; when we are devoid of patience; when we show forth selfishness. In all circumstances which are contrary to thy will, send thy Spirit to help, to heal, and may we know thy forgiveness, through Christ. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 476 "More Love to Thee, O Christ"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "Basse de Trompets" Dandrieu

Doxology No. 382

Scripture: Joel 2: 15-27

Sermon: "Things Present: Trumpet of Repentance"

*Closing Hymn. 621 "Turn Your Eyes upon Jesus"

Benediction

Postlude "Come Ye Faithful, Raise the Strain" Fedak

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by Mrs. Phyllis Tait and Beth in Loving memory of Husband and Father - Robert Tait.

Serving as Ushers today are: *Richard Mangel, Don Kingsley, Edward Walker and Gary Penar.

RITA DEMARK

> Hospitalized: Mrs. Amelia Leighton, Mrs. James Cox, Mrs. Anna Weitzel.-BCM. Wm. Johnston - Washington Deb Melton, Mary Lou Davis, and Ann Williams will be visiting the hospital this week.

There were 103 with 11 Visitors last Sunday.

Soup Day will soon be here - Green beans will soon be ready for processing. If you have any to spare or know of anyone who has any to spare. Please let Lois 282-1032 or Ann 287-1430 know.

> Monday - July 23 - 7:00 - Budget and Finance Committee Meeting

> Tuesday - July 24 - 7:00 - By-Laws Committee Meeting Tuesday and Thurs - Aerobics in Rehoboth Hall.

Nursery will be provided to Mrs. Gloria Walker today.

Now that the Speakers have been installed in the Nursery, we need more women to sign up for the Nursery.

Rick Vinroe is the sound-man for the P. A. System. We appreciate all his time and effort.

Don't forget to turn in your sign-up slip to take the Scofield course that was written up in the Newsletter. If you forgot your slip write the information on a paper and put it in the Offering plate.

From the Visiting Nurses Assoc. Hospice Services -

A support group for person who have experienced the death of a loved one and who wish to talk with others in similar circumstances is meeting monthly.

The group, sponsored by VNAssoc. meets at 7:00 P.M. on the fourth Thurs. of each month at 214 South McKean St. Butler. The July meeting will be held on Thurs. the 26th.

An adolescent support group will also meet the same evening, however, this will be at a different location.

Call 282-6806 Ext. 229 if you need more information.

Church pews never skid into a ditch, smash against a telephone pole, or get tagged for speeding. They are a safe place to be on Sunday.

"Things Present: Trumpet Of Repentance"
Scripture: Joel 2:15-27

(Illus farmer 3 sons=Jim, Jn, Sam, & ratsnakes)
no much prayr pray 4repent suml, but sumwat
simlar 2efort J put 4th get peop natin Jud cum
b⁴ 2 God
f¹ t sot get pr. minstre/eldrs gathr selvs & peop
natinl day morn, prayr, fast, but no hav much efect
then cal trump Alarm 4peop 2asembl, & perhap got
atentin, but no stop ther & now cry trump B sound
But this time 4 REPENTENCE
vs 15snd trump, cal all peop 2gethr; blow that trump
let cal issu 4th ther sumthin peop shud asembl 4
vs 16=no 1 exclud; yngest 2oldest=newly marry/old
bridgrum exempt military obligatins 4 a yr Bcuz
but J call 4everl, evn brides/grooms
vs 17a=fr templ 4cort, divid by wal, & insid wal pr
asembl whil peop othr side wal & J say pr 2weep
tween vestibl & altr; minstry no jus at altr,
but B⁴ evn went to it
vs 17b=pr 2cum humbly B⁴ G & pray wud spar peop
but also plead w/God He wud miraculously delivr
agin, & natins aroun wud kno He powrful. Almighty
ea natin had gods & thot thers best & prov by
mak them prosper; thoz floundr gods wer not as gu
Fr's kno this & J awar this, ask Fr intrced w/G
2stop calamty, this judgm He brot upon them
in this way heathn no can ask=wher is ther God?
& then from proph wh J now bring 4th apcar evident
peop asembl 4natinl day morn, fast, prayr & Pr min-
ster on Bhalf peop B⁴ the Lord
vs 18-19=here 1st affirmatin G turn judgm agin Jud
aroun=vs 19B=READ
vs 20=locus refer 2as army which G wil destroy
evn tho has acomplish grt things=20B=READ
vss 21-22=J spk 2animals as tho cud underst wat
vss 23-24=peop R2 rejoic Bcuz G brot neces rain &
weathr 2creat bumpr crops
vss 25-26A=furthr prom from G wat takn plac
vss 26B-27=prom same thing twic emphasiz intent 4
peop, at Bgin & end, G giv prom
Dr. G. Campbell Morgan said=WHEN U REPENT, G REPENTS
peop Judah seen devastin all roun caus swarm locu
perhap 1st no tak serius; jus nothr invasin thez
drat insects
But J led by G 2tel peop this judgm from G
I. s illus wat go 2tak plac, latr time & completly
destroy them as peopl & natin
Evdently severty disastcr crept upon them & Fr's
& minsters whom J turn 2B instigatrs of repent

heed advic, & warnings & got peop asembl 2/
then G turn situ round agin & Bgan bles them
This partic situ lif peop Jud gud examp of Repent
i ssu cal 2sound trump of Repent & that tuk plac
wh caus G 2 Repent from His plan as wel basic
Ther sum things 2B pt out bout Repent R very ~~xxx~~
Pe aps letr man writ insuranc Co. 2explain acider
wii shed lite on subject:
(Illus man injur & writ how hapn)
may not seem aply our study bk Joel here
but if lk certin aspec aply very wel
in story, briklayr went thru series accidents, but
pt is=it no juw 1 & ovr; insted, aciden aftr acide
This how as peop Jud=sot own way, own wil not jus
lnce, but many dif time
ea time brot bak fr ther manr lif & way of liv by
G seek them 2repent
Wen did finly repent, G 4gav & they start ovr agin
J call 2repent & they listn, & G repent wat intend
We no dif our day/age; all round us things world
clamor 4our atentin, pul us, tear us away th of G
Voic sum sp ldrs cal out 4peop 2repent, & turn fr
way of worl, 2 the way of G=But 2wat efect????
(Illus 5yr old Andrea beatn 2deth, cry & no help)
tragedy lik this comon 2day
this lhappn Bcuz famly unit brokn dwn Bcuz our
immoralty no want 2do wat rite, do wat want 2do
This man no fathr 4Andrea, or husband woman, no car
bout child & treat contempt & abuse
many women tolerat this under guise of B free,
B liberate from B jus plain houswife
This only brief examp wat tak plac 2day
Th 2 thoz clamor 4help, but few if any R hear or
listen, or evn caring Bcuz almos evrl wrap up in
own probs or concerns
Trump of Repent need 2B sound thruout land & it
need 2B herd & heeded Bgin at door of Ch of Js
Repent mus Bgin w/ea individ turn lif aroun
duznt mean individ perf, wil nevr stray fr rt ~~xxx~~
path agin, but duz mean individ ~~xxx~~ seek 2try 2liv
4 the Lord.
& this actul wat G ask peop of Jud & wat ask easus
Js sed=FOLLOW ME, & He no ask go wher no alredy
gone
He also soun Trump Repent minstry on erth; shortly
af^r Jn Bap arest Bgan 2preach=Repent 4kingdom
oi Jvn is at hand; G's promwas 2peop in Judah &
it likwis 2us in our day. J led 2giv peop G's
mesag of asuranc & wrote=2:27
THIS OUR ASURANC IF WE WIL ANSER HIS CALL

"Things Present: Trumpet Of Repentance"

Scripture: Joel 2:15-27

~~The prophet Joel calling the nation of Judah~~

(Illustration of farmer and three sons, Jim, John, and Sam & rattlesnake)

A certain farmer had three sons named Jim, John, and Sam. No one in the family attended church or cared anything about the things of God. The local preacher and most of the congregation tried for years to interest the family in church, but to no avail. Then one day Sam was bitten by a rattlesnake. The doctor did all he could but the outlook for Sam's recovery was very dim. So the preacher was called to pray for him. He began to pray in this manner: O Lord, we thank You for Your wisdom in sending this snake to bite Sam. He has never been in church and probably never prayed in his life. Now we trust this experience will teach him a valuable lesson and lead to his repentance.

And now we ask that You will send another rattlesnake to bite Jim and another to bite John, and another really big one to bite the old man. For years we have sought to get them to turn to You, but it seems that what all our combined efforts have failed to do, has been done by this rattlesnake. We conclude that the only thing which will do this family any good is rattlesnakes. So Lord, send us bigger and better rattlesnakes. Amen.

Now that isn't much of a prayer to be praying for the repentance of someone, but this is somewhat similar to the efforts Joel was putting forth to get the people of the nation of Judah to come back to God. At first he just sought to get the priests and ministers, as well as the elders to gather themselves and the people for a national day of mourning and prayer, and fasting. But this didn't have too much effect upon anyone. Then he called for the trumpets to be blown to sound an alarm for the people to assemble. And perhaps he got their attention at this point. But Joel didn't stop there for he now cries out for the trumpets to be sounded and this time it is a trumpet call for repentance. We read in the 15th verse, "Blow a trumpet in Zion, consecrate a fast, proclaim a solemn assembly."

In other words, sound the trumpet to call the people all together. Blow that trumpet in Zion which is another name for Jerusalem. Let the call issue forth that there is something the people should be assembled for.

But this call is not for just a select few and we witness this in the 16th verse: "Gather the people, sanctify the congregation, assemble the elders, gather the children and the nursing infants. Let the bridegroom come out of his room and the bride out of her bridal chamber."

No one is excluded from coming before the Lord. From the very youngest to the oldest; from the newly married to those celebrating long marriages. All of the people are to assemble before the Lord. ~~It~~ It was customary for a bridegroom to be exempt from military ~~duties~~ and other duties for a year to be with his new wife. But here, Joel is calling for even the brides and bridegrooms to assemble.

Next, Joel summons a special call to the religious leaders of the nations. we read in the 17th verse: "Let the priests, the Lord's ministers, weep between the porch and the altar." In the front of the temple building was an open forecourt which was divided by a wall. Inside the wall the priests

assembled, while the people assembled on the other side of the wall. In the inner court ~~the~~ stood the altar. What Joel was saying was that the priests were to weep between the vestibule and the altar. Their ministry was not to be just at the altar, but before they even got to it.

Joel then suggests the prayer which was: "Spare Thy people, O Lord, and do not make Thine inheritance a reproach, a byword among the nations. Why should they ~~xxx~~ among the peoples say, 'Where is their God?'"

The priests were to come humbly before God and pray that He would spare the people. But they were to also plead with God that He would miraculously deliver them once again so that the nations surrounding them would know He was Almighty, and all-powerful. Each nation had its ~~god~~ god or gods and the sign of their god or gods being with them was if they prospered and did well. But if they were brought to the depths, then those nations who prospered had a god or gods who were superior to the other floundering nations. So the priests knowing this, and Joel aware of this is asking the priests to intercede with God to stop this calamity, this judgement which He has brought upon them. In this way the heathens around them cannot ask, "Where is their God?" And then from the prophecy which Joel now brings forth it appears evident that the people assembled for a national day of mourning and ~~xxxing~~ fasting and the priests ministered on behalf of the people before the Lord.

Joel ~~and~~ declares ~~xxxxxxxxxxxx~~ in the 18th and 19th verses, (read these).

Here is the first affirmation that God has turned the judgement against Judah around. The end of the 19th verse gives a promise from God: "And I will never again make you a reproach among the nations."

In verse ~~x~~ 20, the locusts are referred to as an army which God will destroy even though it has accomplished "great things." (read this verse).

And since God is bringing this about Joel speaks to the land and to the animals as though they could understand what was taking place, (read verses 21 and 22).

The people are to rejoice because God has brought them the necessary rain and weather to create bumper crops as Joel tells in verses 23-24, (read these). But there is also a further promise from God about what had taken place, (read verses 25 and 26A).

God's promise is, (read 26B and 27). He promises the same thing twice to emphasize His intent for His people. At the beginning and at the end, God gives His promise. So we can see that as Dr. G. Campbell Morgan says, "When you repent, God repents." The people of Judah had seen the devastation all around them caused by these swarms of locusts. Perhaps at first they didn't take it too seriously. Just another small invasion of these dratted insects. But Joel ~~xxxxit~~ was led by God to tell the people that this was a judgement from God. This was an illustration of what was going to take place at a later time and completely destroy them as a people and nation.

Evidently, the severity of this disaster crept upon them and the priests and ministers to whom Joel turned ^{to be} ~~as the~~ instigators of a period ~~of~~ or a time of repentance, heeded that advice and the warnings and got the people assembled for this purpose. Then, God turned the situation around and began to bless them again. This particular situation in the life of these people of Judah is a good example of Repentance. Joel issued the call to sound the Trumpet of Alarm and then he issued the call to sound the Trumpet Of Repentance and that took place which caused God to repent from His plan as well. But there are some things which need to be pointed out about repentance which are very basic. Perhaps sharing a letter written by a man to his insurance company explaining his accident will shed a little light on the subject.

(Illustration of man injured and his explanation of the accident.)

Dear Sir:

I'm responding to your request for additional information. In block number 3 of the accident reporting form I put, (quote), "Poor planning," (unquote) as the cause of my accident. You said in your letter that I should explain more fully, and I trust the following details will be sufficient.

I'm a bricklayer by trade. On the day of the accident I was working alone on the roof of a new 6 story building. When I completed my work I discovered that I had about 500 pounds of bricks left over. Rather than carry the bricks down by hand I decided to lower them in a barrel, using a pulley which fortunately was attached to the side of the building at the 6th floor. Securing the rope at ground level, I went up to the roof, swung the barrel out and loaded the brick on to it. Then I went back to the ground and untied the rope, holding it tightly to insure a slow descent of the 500 pounds of bricks. You will note in block number 11 of the accident reporting form that I weigh a hundred and thirty five pounds. Due to my surprise at being jerked off the ground so suddenly, I lost my presence of mind and forgot to let go of the rope. Needless to say, I proceeded at a rather rapid rate up the side of the building. In the vicinity of the 3rd floor, I met the barrel coming down. This explains the fractured skull and the broken collar bone. Slowed only slightly, I continued my rapid ascent not stopping until the fingers of my right hand were two knuckles deep in the pulley. Fortunately, by this time I had regained my presence of mind and was able to hold tightly to the rope in spite of my pain. At approximately the same time however, the barrel of bricks hit the ground and the bottom fell out of the barrel. Devoid of the weight of the bricks, the barrel now weighed approximately 50 pounds. I refer you again to my weight in block number 11. As you might imagine, I now began a rapid descent down the side of the building. In the vicinity of the 3rd floor, I met the barrel coming up. This accounts for the two fractured ankles and the lacerations of my legs and lower body. The encounter with the barrel slowed me enough to lessen my injuries when I fell onto the pile of bricks. Fortunately, only 3 vertebrae were cracked. I'm sorry to report however, that as I lay there on the bricks, in pain, unable to stand, and watching the empty barrel 6 stories above me, I again lost my presence of mind, I let go of the rope. Thank you.

Sincerely.

This may not seem to apply to our study here in the book of Joel. But if we look at it from one certain aspect it applies very well. In the story, the bricklayer went through a series of accidents. But the point is that

it wasn't just one accident and it was all over. But instead, it involved accident after accident. This is how it was with the people of Judah. They sought their own will and went their own way, not just once but many different times. Each time they were brought back from their manner of life and way of living by God seeking them to repent. When they did finally repent, God forgave them and they started all over. Joel called them to repentance and they listened and God repented of what He intended to do to them.

We are no different in our present day and age. All around us the things of this world are clamoring for our attention, pulling us and tearing us away from the things of God. The voices of some spiritual leaders are calling out for the people to repent, to turn from the way of the world to the way of God. But to what effect?

(Illustration of 5 year old Andrea, beaten to death, crying and no help)

I read a tragic story in a recent issue of Moody Monthly which involved some people living in an apartment complex. In one apartment lived a Christian family consisting of mother father and two children. Right next door lived a divorced woman and her 5 year old daughter and a man she was currently living with. Every day the family heard little Andrea's crying and screaming. The mother wanted to knock on the door and see if the child was ill or needed medical help. But the father told them all to "butt out, it wasn't their business." The children even suggested that perhaps they could check and it wouldn't cause trouble, but the father said no. One weekend, Andrea's screaming was worse than usual. All day Saturday the mother wanted to go next door to check on the little girl, but her husband was firm about it. On Sunday they went to Sunday School and church, but before they left, little Andrea was screaming again very loudly. When they came back from church the father suggested they go for a picnic in the park to get away from the apartment. This they did and when they returned later that afternoon there was an ambulance and the police at the apartment house. They knew instantly that something had happened to little Andrea. And they were right. She was taken to the hospital, but she died shortly afterward because she had been too severely beaten. The woman's boyfriend was arrested for murder.

~~And this is only one brief example of the situation around each of us today. There are those clamoring for help, but few if any are hearing or listening because almost everyone is wrapped up in their own problems or concerns.~~

Tragedies such as this are common today. This one happened and many more do because the family unit has broken down because of our ~~in~~ immorality. A man who is not the father of the child, or the husband of the woman doesn't really care about a child which is not his. So he treats that child with contempt and abuse. And many women tolerate this in the guise of being free; of having been liberated from being just a housewife. This is only a brief example of what is happening around each of today. There are those clamoring for help, but few if any are hearing, or listening, or even caring because almost everyone is wrapped up in their own problems or concerns. The Trumpet Of Repentance needs to be sounded throughout the land. And it needs to be heeded beginning at the very Church of Jesus Christ. Repentance must

begin with each individual turning his life around. It doesn't mean that the individual is then perfect, or will never stray from the right path again. But it does mean that individual seeks to try to live for ~~and~~ the Lord. And this is actually what God was asking of His people in Judah, and it is what He is asking of each of us. Jesus said "Follow Me." He isn't asking ~~xx~~ anyone to go where He has not already gone. But He also sounded the Trumpet of Repentance ~~sixthousand~~ in His ministry on earth. Shortly after John the Baptist was arrested He began to preach. And he preached, "Repent, for the kingdom of heaven is at hand." God's promise ~~ix~~ was to His people in Judah, and it is likewise to us in our day. Joel was led to give the people God's assurance and he wrote, "Thus you will know that I am in the midst of Israel, and that I am the Lord your God and there is no other; and My people will never be put to shame." Joel 2:27

That is our assurance also if we will answer His call.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventh Sunday After Pentecost July 29, 1984
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist

+ + + + +
ORDER OF WORSHIP - 10:00 A.M.

Prelude "Prayer for Organ" Niedermeyer
Announcements
Who's Who in the Pew
Joys
Prayer Requests
* Hymn No. 1 "For the Beauty of the Earth"
* Ascription
* Exhortation
* Confession (In Unison) "Merciful Father, we acknowledge and confess our sinful nature; our short-coming and our offenses. We have betrayed not only our faith in you, but also your faith in us. We have spoken bravely of love and compassion, but we have acted out of selfishness and indifference. Forgive us, O God, through Jesus Christ our Lord. Amen."
* Kyrie
* Assurance of Pardon
* Praise
* Pastor: Blessed be the Lord God!"
* People: And blessed be His Glorious Name forever
* Gloria Patri
Hymn No. 36 "No One Understands Like Jesus"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Come, God the Spirit" Bender
Doxology No. 382
Scripture: Joel 2: 28-32
Sermon: "Things to Come: Giving of the Spirit"
* Closing Hymn 96 "I Know Who Holds Tomorrow"
Benediction
Postlude "Postlude on the Hymn, 'Come, Creator, Spirit'"
+ + + + + * Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by Ruth Davies in loving memory of her Sister June Davies. Serving as Ushers today are: *Alvin Tait, Mike Nazaruk, Gottlob Kradel and James McClymonds.
Mr. & Mrs. Gottlob Kradel will greet the Congregation and visitors at the door on Sunday.
Hospitalized: Mrs. Amelia Leighton, Mrs. James Cox, Mrs. Anna Weitzel, Mrs. Reita DeMask. -BCM
Mr. William Johnston - V. A. Hospital.
Pam Tait and Diana Hollefreund will be visiting the Hospital this week.
Nursery will be provided today by Sue Gamble.
Tuesday - Aerobics in Rehoboth Hall
Next Sunday is open for Flowers - should you want any of the Sundays listed please let Bea know. August 5, August 19, and 26 th.
Men's Bible Study each Saturday morning, in Kitchenette Don't forget the String beans for the Soup in October.
Call Lois 282-1032 or Ann 287-1430 If you have any or know of anyone having any.
Wed. - 8:00 - Council meeting

+ + + + +
The Bible speaks of a broad way which is taken by many people, and a narrow way which only few choose to follow. also read in God's Word, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12. The way that we choose to go is important, both for this life, and the life to come. Our present happiness and our eternal destiny ride on the decisions that we make. Will you go God's way?

It is always easy to do God's will when it coincides with ours; but not so easy when it doesn't.

"Things To Come: Giving Of The Spirit"
Scripture: Joel 2:28-32

Hav red portin Scrip wh/contain wat prob only re-
cogniz vs buk Joel-vs 28

Imos pop th/taut 2day=end times;radio & preach
g' days/times/yrs=wrong! Js say nol kno cept F
& if G no tel Js,why tel mere man?

Deal portin Scrip requir=truth,but also requir lk
G's Word 4 clarificatin;so wil lk othr part Scrip
vs 28A=refer wat takn plac B4 wrot this prophesy

Aftr This=aftr Jew turn bak 2 G;aftr repent &
aftr G caus devastin locus 2end=AFTR ALL THIS,
G going 2do sumthin

But J taut latr time=far dist futur;time no
identfy by date & mos Bib scholrs Bliev=& wil
cum bout aftr this=2nd Coming Js Xp

His milen reign=thous yrs reign upon erth
WilB time wen G(s peop=Jews restor,but proph not
only 4 Jews,but 4all peop as wil try discover
As Bgin unravl mysterius vs,need underst G's methc
proph

Num. 12:6=Mir/Aaron quest whether Mos tru spok 4 G
G hear,ordr 3appear B4 outsid tent meeting,stud
pliar cloud & spok 2them=vs 6=READ

G's revlatin self 3fold=visins,dreams,& spk direct
I Bliev import underst ordr underst wat J say
vs 28=G wil giv mesag son/dotrs;old men dream near
ingful dreams;young men C visins:& G's Spirit noB
selectiv,but pour all mank-all flesh

Do U C 3fold rev of G?=peop spk,dr,C visins=Num 6
But proph involv othrs=Vs 29=READ

G . . . restric certin few,cert race,cert rank societ
Evn thoz lower rank/degree wil hav G's Spirit
That DAY wud hav=vs 30-31=READ=naturl phenomna
Also ingathr peop=vs 32=READ

this vs def spk milenial/thous yr reign Xp
J tel Jew recogniz,acpt Js as Mesiah & all cal
upon Him wilB saved

this paradox J spk=Bliev by him,all prophis deliv
wud tak plac Zion/Jeru=Templ G Grace wud cum

But J also say Gentil wud hav deliv & this wat=
All Mankind mean=& this proph concern pour Spirit
2underst mor fully,mus turn nothr Scrip=Acts 2NT

This chap record event Pentecost;spirit fal upon,
spk othr tongues,peop underst=acpt Js as Saviour
Apsos acus of B drunk=Peter stanup & preach

READ ACTS 2:14-24 & EXPLIAN

Here fulfil wat J say=but is complet fulfil prop
NO it isnt! jus portent,4runer wat G wil do at
time cal=DAY OF L,of THINGS TO COME

But this instanc,demonstrat G no repsectr pf 2/
persns

no matr who peop wer,wat natin fr,o.. only th
matr acpt Js Xp as L & Saviour & G indeed pour
out Spirit on all mankind

But prom no limit 1st Pent & P's own word bear
out=vs 39=READ

prom 2childrn yet unborn & 4thoz far off=peop
yet 2cum,unknown generatins

this spk futur time histry worl wen G step in &
here prob aris

within pas 10yrs soXpians B acus hide heds in
clouds & 4get this world

Thoz very strong advocats socil actin acus badic
& fundy Xpians preach=Pie In Sky,By & By typ faith
Othr word=2many Blievrs jus drift long w/ther fait
& dreaming of sts of gold,angls,eternty & neglect
things & peop this life

kernel truth here,by & lrg mos Xpian acpt faith as
part livs & seek 2liv in this worl whil in body
This import!

Need ask selvs=Wher do I stan relatin prophis of
Things To Come? Is time on erth spent daydreams
of hvn & its rewards? Or R we involv liv lif 4 L

(Ilus Dr. Tom Dooley & relationship with God)
quest ask by ~~man~~ man dy prime life=How do peop
endur anyth on erth if canno hav G?

mos import th all this worl not anyth worl offr
mos import th persnl relatship w/Js Xp

Grt 2B abl read wat G do futur time may
indrfl relfect=Things To Cum,& wat thoz th mean

But mor import kno G who made proms than 2kno
all details bout them

This wat J try tel peop Judah his day

This wat P tel thoz peop 1st day Pent

& this wat U & I need 2shar 2day

READ=Vs39 Acts 2

we can lay claim 2a promis Bcuz that specil re-
latship w/Lord

& lik P can say same as wrot Tim=2 Tim 4:8

Can U claim that prom 2day???

"Things To Come:: Giving Of The Spirit"

Scripture: Joel 2:28-32

We have just read the portion of Scripture which contains what is probably the only recognizable verse from the book of Joel. That verse of course is verse 28 of chapter two. One of the most popular things being preached on today is the end times. On any given day you can turn on the radio and hear radio preachers teaching and explaining the "End Times." There is nothing wrong in this, in fact, we studied six New Testament books dealing with some of these issues. But what is wrong, is that some of these preachers are attaching times and dates to their interpretations of the "End times." ~~xxxx~~ ~~xxx~~ One man that I have heard frequently, is stating that some of these prophecies will take place this year, while others will fall into place next year. I believe God will prove him wrong because Jesus ~~xxxx~~ taught that no one knows the times nor the seasons when God will put all of this into motion. And if God chose not to reveal it to Jesus, why would He reveal it to a mere mortal?

So we are dealing with a portion of Scripture which not only requires truth, but it also requires looking at God's Word for clarification. So as we seek God's truth we will direct our thoughts to other parts of His Word other than Joel's prophecy. Joel begins by saying, "And it will come about after this." He is referring to what he had said and what had taken place before he wrote this particular piece of prophecy. "After this," means after the Jews had turned back to God; after they had repented and after God had caused the devastation of the locusts to end. After all of this, then God was going to do something. But Joel's words also spoke of a much later time; a time in the far distant future; a time which he couldn't identify by date. Most Biblical scholars believe that the phrase, "And it will come about after this," as meaning ~~when the Jews had come~~ the Second Coming of Jesus for His millennial reign, or His thousand year reign upon the earth. This will be a time when God's people the Jews have been restored. But the prophecy which follows was not just for the Jews, but also for all people as we shall try to discover from God's Word.

As we begin to unravel this rather mysterious verse we need to understand God's method of prophecy. In the Old Testament book of Numbers, Miriam and Aaron question whether Moses was truly a spokesman for God. So God hearing and knowing what was taking place, ordered all three of them to appear before Him outside the tent of meeting. And He stood at the door of the tent in a pillar of cloud and spoke to them. And He said as we read in verse 6, chap 12 "He said, 'Hear now My words: If there is a prophet among you, I, the Lord, shall make Myself known to him in a vision. I shall speak with him in a dream.'"

God's revelation of Himself will be threefold. It will be by visions, by

dreams, and by Him speaking directly to him. I believe that it is important we understand this in order to understand what Joel is saying.

So he states: "And it will come about after this that I will pour out My Spirit on all ~~flesh~~ mankind; and your sons and your daughters will prophesy, your old men will dream dreams, your young men will see visions."

God will give messages to sons and daughters; old men will dream meaningful dreams; young men will see visions; and God's Spirit will not be selective, but will be poured out upon all mankind. Do you see the threefold revelation of God? People speaking, dreaming, seeing visions, just exactly what God ~~xx~~ spoke of in Numbers 12:6.

Now this prophecy would also involve others and verse 29 relates: "And even on the male and female servants I will pour out My Spirit in those days." God will not ~~be~~ restrict His Spirit to just a ~~dermain~~ few, a certain race, or a certain rank of society. Even those considered of lower degree will have God's Spirit.

Then Joel speaks of the identity of this Day of the Lord and it would have: "And I will display wonders in the ~~sky~~ and on the ~~earth~~, blood, fire, and columns of smoke. The sun will be turned into darkness, and the moon into blood, before the great and awesome day of the Lord comes."

These will be the natural phenomena accompanying the Lord's Second Coming. But there will also be an ingathering of people to the Lord as Joel tells in verse 32: "And it will come about that whoever calls on the name of the Lord will be delivered; for on Mt. Zion and in Jerusalem there will be those who escape, as the Lord has said, even among the survivors whom the Lord calls."

This verse very definitely is speaking of the millennial, or one-thousand year reign of Jesus at His Second Coming. Joel is telling of the Jews recognizing and accepting the Messiah and everyone who calls upon Him will be saved. Joel is speaking of something ~~he did not really know or understand and that is salvation by grace alone~~ which was a paradox. It was believed by him and all prophets as well as the Jewish people that deliverance would take place in Zion or Jerusalem. It was at the Temple of the Lord that God's Grace would come. But Joel was also saying that deliverance would come to the Gentile as well when he said God's Spirit would come upon "all mankind," or "all flesh." So there is his prophecy concerning the pouring out of God's Spirit. And once again as we think of what Joel was saying, we must turn to another portion of Scripture and read of this taking place. You may have guessed already that this is found in the New Testament book of Acts in the 2nd chapter. Briefly, while you are looking that up, this chapter records the events of the day of Pentecost. The Holy Spirit manifested Himself upon the apostles and the phenomena of speaking in other tongues so that people could understand them and accept Christ, took place among the apostles. For this they were accused of being drunk. But Peter stands and begins to refute their idea by preaching to them as we begin reading at the 14th verse.

(read verses 14-24 and explain). ~~Then we read (verses 37-49) and explain.~~

Here is the fulfillment of what Joel was saying. But is it the complete fulfillment of that prophecy? No it isn't! This is just a portent, or a forerunner of what God will do at the time called the Day of the Lord. But in this instance, it demonstrates that God is no respecter of persons. It didn't matter who the people were, or what nation they were from. The only thing that mattered was that they accepted Jesus Christ as their Lord and Saviour. God was indeed pouring out His Spirit upon all mankind.

But the promise was and is not limited to the first Pentecost and Peter's own words bear this out. Look at what he tells them in verse 39, "For the promise is for you ~~xxx~~ and your children, and for all who are far off, as many as the Lord our God shall call to Himself."

The promise was for their children, perhaps many of them yet unborn. And it was for those who were "far off," or people to come in as yet unknown generations. Now all of this speaks of a future time in which God will step into the ~~xxxxxx~~ history of the world. And here is ~~xx~~ where the problem arises. Within the past ten years or so, Christians have been accused of hiding their heads in the clouds and forgetting this world. Those who are very strong advocates of social action from the church accuse basic and fundamental Christians of preaching a "Pie in the sky, by and by" type of faith. In other words, too many believers are just drifting along with their faith and dreaming of the streets of gold, of angels and eternity, and neglecting the things of this life. There is a kernel of truth to some of this, but by and large, most Christians accept their faith as a part of their lives and seek to live in this world while in the body. This is important. We need to ask ourselves "Where do we stand in relation to the prophecies of "Things To Come?" Is our time on earth spent in daydreams of heaven and its rewards? Or are we involved in living this life for our Lord?

(Illustration of Dr. Tom Dooley and his relationship with God)

Do you remember Tom Dooley that young doctor who organized hospitals, raised money, and literally poured out his life in the service of the afflicted peoples of South East Asia? Here was a man whose deep relationship with God motivated him to abandon a soft career in the United States for a desperately difficult ministry overseas. In the end that relationship enabled him to die victoriously at the age of 34. Here is a letter he wrote on December 1, 1960 to the president of Notre Dame, his alma mater.

Dear Father Hesburgh,

They've got me down. Flat on the back with plaster, sand bags, and hot water bottles. I've contrived a way of pumping the bed up a bit so that with a long reach, I can get to my typewriter...Two things prompt this note to you. The first is that whenever my cancer acts up a bit, and it is certainly "acting up" now, I turn inward. Less do I think of my hospitals around the world, or of 94 doctors, fundraisers and the like. More do I think of One Divine Doctor and my personal fund of grace. It has become pretty definite that the cancer has spread to

the lumbar vertebra, accounting for the back problems over the last two months. I have monstrous phantoms, all men do. And inside and outside the wind blows. But when the time comes, like now, then the storm around me does not matter. The winds within me do not matter. Nothing ~~earthly~~ human or earthly can touch me. A peace gathers in my heart. What seems unpossessable, I can possess. What seems unfathomable, I can fathom. What is unutterable, I can utter. Because I can pray. I can communicate. How do people endure anything on earth if they cannot have God?"

The question asked by a man dying in his prime strikes at the heart of our lives. Or at least, it should. "How do people ~~xxxxxxx~~ endure anything on earth if they cannot have God?" The most important thing in all of this world is not anything which this world has to offer. The most important thing is a personal relationship with Jesus Christ. Its great to be able to read of what God will do at some future time. Its wonderful to be able to reflect on "Things To Come," and what those things might be or mean. But it is more important to know the God who made those promises, than it is to know all of the little details of those promises. This is what Joel was trying to tell the people of Judah in his day. This is what Peter was telling those people on that first Day of Pentecost. And this is what you and I need to share today. "For the promises is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself."

~~And like Paul~~ We can lay claim to a promise because of that ~~xxxxxx~~ special relationship with the Lord. And like Paul we can say the same as he wrote to Timothy, "In the future there is laid up for me the crown of righteousness which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing." Can we claim that promise today?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Eighth Sunday After Pentecost August 5, 1984
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist
+ + + + +
ORDER OF WORSHIP - 10:00 A.M.
Prelude "And Can It Be?" Campbell
"Processional for Organ" Kreutz
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Hymn No. 608 "Guide Me, O Thou Great Jehovah
*Ascription
*Exhortation
*Confession (In Unison) "ALMIGHTY AND ETERNAL GOD, whose
light doth shine in mortal darkness; reveal unto us thy
presence in our souls, and thy judgment of all our
actions, thoughts, and words. Manifest thyself to us
in the movements of this present time. Open our eyes
to thy glory all around us. Thou art ever coming to
thy children, coming in manifold ways; by cherishing
our serious and reverent spirit may we prepare ourselves
to meet our God, through Jesus Christ our Lord. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!"
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 461 "Jesus, We Just Want to Thank You"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "The Promises" Panchenko
Doxology No. 382
Scripture: Joel 3:1-21
Sermon: "Things To Come: The Day Of The Lord"
*Closing Hymn No. 617 "Onward, Christian Soldiers
Benediction
Postlude "Cortege" Peeters

The Lovely Flowers on the Altar have been placed by
Mrs. Margaret McClymonds to the "Glory of God"
Serving as Ushers today are: *Art Carney, Dan Bosko,
Martin Henry
Mr. Arthur Snyder (Elder) will be at the door this
Sunday to greet the Visitors and Congregation.
Hospitalized: Hugh Pyle, Mrs. Alma Robinson **ED BECK**
Mr. William Johnston - V.A. Hospital. **BILL WINNERS**
Bruce Fencil and Lloyd Link will be visiting the Hospital
this week.
Nursery will be provided today by Nancy Dellen.
Aug. 6 - Monday - 6:00 - Women's Mary Prugh Circle will
have a picnic at Betty Tresslers. Bring tureen and
something for the white elephant sale.
The Pastor will be away for 4 weeks- we hope he will have
an enjoyable vacation. If you need a minister while Pastor
is away call Bea and she will get in touch with someone.
Rev. Frazier will be here next week - We would like to have
a good attendance. Please make an effort to attend.
The Newsletter was not published this month because there
was only a 1/4 of a page to print. The news was as follows.
The Custodians are retiring as of the end of September.
We wish them well and regret seeing them leave.
If anyone in the Congregation would like to see about this
job, please contact the office.
The Financial Secretary is leaving at the end of September.
If anyone in the Congregation is interested in this please
let the Office know.
We heard from a man David Tullis - 28 from Illinois that
might be interested in coming to Butler for the Organist,
Choir Director and Christian Education Director. He will
be contacted for resume. You will hear more about this
later.
It was announced that \$20,000. is still outstanding on
Rehoboth Hall.
We will be renting to Head start for another year at \$600.
Cookbooks will soon be ready, so start getting your money
together.
Mrs. Amelia Leighton is now in Sugar Creek Rest Home due
to a recent break of her hip. She would like to thank
Rev. Link for his many visits and Prayers and also the
Congregation who sent cards and asked prayer for her.
The attendance last Sunday was 112 with 11 Visitors

things to come: the Day of the Lord"
 Scripture: Joel 3:1-21
 (Illustration of mailman, nu rte, things 2 cum)
 J cudnt say wasnt warn wen hand letr plastic bag
 sheed by nu machin, cud U?
 Lif fill many warns; we surround by them evrwher & R
 involv them evr day livs
 At ther warns peop no want Bliev, heed, Bcuz thez om-
 nous wrans which cum from G's Word
 Nevrtles if read Bib C how many proms hav cum 2 pas
 & only matr time all them wilB fulfil
 3rd chap J 1 of thoz prophs
 Ther many serms this chap, but choz use entir chap at
 1 time, rather than brk dwn; basic reasn much ovrlap chap
 So if say sumthin bout lpart/same nothr part
 Vss 1-2=J proph wat cal B4=Day of Lord
 Thoz days/that time=apt time G wil step histry worl
 & set evrth rt
 Bib timtabl=at time, (nol kno wen) Js Xp apear hvns &
 physicl remov His Ch our of worl=This RAPTURE
 1 min peop visibl=next gone; they 2B translat 2hvn
 bodly & 1 lef Bhin thoz no acpt Js Xp as L & Sav
 But B4 thez liv translat out worl, bodys saved ded
 wil aris fr/gravs, meet Js in air & body B reunite
 with soul which w/Him
 Afr Rapture=period 7yr tak plac, cal TRIBULATIN
 wilB period time which all force evil unleash on worl
~~time~~ time complet test man very soul
 during this time worl ldr arise cal=ANTICHRIST & wil
 literl B worl dictator
 Thoz worsh wilB abl eat/work/buy/feed famlys
 Thoz refus wilB kil, tortur, starv, liv complet wretch
 1:
 but thez peop hav optunt 2B sav, 2cum 2 Xp
 of thez lrg portin Jews R 2acpt Js as Messiah & wil
 B sav
 folo period Trib, Js Xp 2 apear Jeru, bring bak peop fr
 Ch who with in hvn & wil literl B king in Jeru & peop
 with Him
 wil reign 4 lthosand yrs=cal Milenium & at end that
 time wil B fot las battl erth=Batl ARMAGEDDON
 Batl wilB fot wat Scrip say=Valy Megido, plain Esdralo;
 & J use term=Valy of Jehoshaphat wh mean=G Judges
 so wen J say=Bhol thoz day, that time=mean=D of Lord
 w't takn plac Judah w/locus devastatin wil now tak
 pla all othr natins & 2 peopls who hav opos ~~things~~
 of G & things of G
 peop Judah had chang hart & came bak 2 Lord
 but jus as locus wer anililat by G 4ruin land, so He
 go 2wip out natin who ruin His land & His people

Thoz natin sat by & smirk ovr probs of Judah & 2/
 did all cud mak lif misrble, wud now hav smirk wipe
 off face, not by Judah, but by G
 G 2win out at very las time ovr forc of evil
 1st G spk horibl th thez peop did 2 His peop Judah
 & find in vss 2-6
 Then G say, go 2do same 2them=vss 7-8
 J of L wud C cal 2arms of all natins as read vs 9
 vs 10 Grevers proph fnd in is=he spk peac, here war
 Now cal issu 4natin 2cum 2 Valy Jehosaphat vs 11-15
 G tel peop wilB w/ them=vs 16
 G establish He in control=READ vss 17-19
 & prom His delivranc fnd vss 20-21=READ
 folo last batl on erth, ther wilB judgmen & 2underst
 mus lk wat Js sed bout it=MT 25=vss 31-46 read this
 pictur is batl has end; Js seat on thron in Jeru &
 surround by angls
 Read vss 31-33 & Explain; Read vss 34-36 & Explain
 He wilB quest bout this=Read vss 37-39 & Explain
 Js anser=vs 40=Read & Explain
 do U kno who thez peop were?=sheep Js judg R Gentils
 Bros spk of=Jews asist by thez Gents during Trib &
 batl Armagedon; no realiz minstr 2 Js, but wer
 conversly=vss 41-43=Js spk 2goats=Read & Explain
 wil ask of Him=vs 44=Read & Explain
 His anser=vs 45=Read & Explain
 Thez goats, Gents, but refus help Jew time of need
 vs 46=Js sum up=Read & Explain
 lthing mus pt out=no mak case 4works righteousnes
 works import=but nol sav thru them=individ mus cum
 thru Js Xp 4forgivnes=only posib thru Him
 wen turn bak proph J read vs 20=READ
 B' Rev Jn C visin Th 2 Cum & had reveal chap 21:1-3
 READ & EXPLAIN thez vss
 this, w/out many detail compris D of Lord, that which
 stil 2cum
 But nol kno wen wilB & meantime ther stil this lif
 2B liv wh/G has givn 2ea us & as sed las wk prov
 nothin sit bak, wait 4 that Day of The Lord
 (Illus man, ded dottr, tape, birthday cake & Js)
 had quest, no underst; he bitter, angry, hurt
 but in that instanc cam 2kno wat all about
 ther stil a worl rnd us wait 4measg wh/only Xpians
 can cary
 ther war 2B fot agin forces evil wh/surround us
 Qu t is=Wil we B content 2sit & await D of Lord,
 revel in fact that at that time Js wil cum bak &
 conquer?
 Or wil we insted, luv Him, & serv Him, & giv of ourselv
 4 Him whil we liv & wait 4 the Day of the Lord?

"Things To Come: The Day Of The Lord"

Scripture: Joel 3:1-21

(Illustration of mailman on new route and warnings of things to come)

A mailman was delivering mail on a route which he had never had before. The previous mailman had left notations about many of the houses to help him. For one house the note said, "Big dog, doesn't bite." Of another it said, "Mean dog, bites, but warns first." Then he came across one written in big letters: "Bad-tempered woman."

You couldn't say he wasn't warned when he handed her a letter in a plastic bag, shredded by the new machine, could you? Life is filled with many warnings. We are surrounded by them everywhere and are involved in them every day of our lives. But there are warnings that people do not want to believe or heed too much, because these are ominous warnings which come to us from God's Word. But nevertheless, if we read the Bible we can see how many, many of God's promises have come to pass and it is only a matter of time until all of them are fulfilled. This 3rd chapter of Joel is one of those prophecies. There are many sermons involved in this 3rd chapter, but I have chosen to use the entire chapter at one time, rather than break it down into a half dozen or so. Basically, my reasoning for this is that it can first of all be covered in one sitting; and secondly, much of it overlaps throughout the chapter. So if we say something about one part of the chapter, another part of the chapter is dealing with the same thing.

Joel begins this 3rd chapter by stating: "For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, I will gather all nations, and bring them down to the valley of Jehosaphat. Then I will enter into judgement with them there on behalf of My people and My inheritance, Israel, whom they have scattered among the nations; and they have divided up My land."

Joel is prophesying what he called before, "The day of the Lord." "In those days, and at that time," is the appointed time when God will step into the history of the world and set everything right. Now the Biblical timetable is this: ~~(This is according to Scripture)~~ At a time, (and no one knows that time), Jesus Christ is to appear in the heavens and physically remove His Church out of this world. This is called the Rapture. One minute people will be visible, the next they will be gone. They are to be translated to heaven bodily and the ones left behind are those who will not have accepted Christ as Lord and Saviour. ~~Following~~ But before those living are translated out of this world, the bodies of the saved are to arise from the graves and meet Jesus in the air, there to be reunited with their souls which are with Him. Now after the Rapture, a period of seven years is to take place and this is called "The Great Tribulation," or just "The Tribulation." It will be a period of time in which all of the forces of evil are unleashed in the world. It will be a time of the complete testing of men's very souls. During this time a world leader will arise known as THE ANTICHRIST and he will literally be a world dictator. ~~Those~~ Those who will worship him and

bow down to him, will be able to work and eat, buy things and feed their families. Those who refuse to worship him will be killed, tortured, starve to death and live completely wretched lives. But these people have the opportunity to be saved yet, to come to Christ. Of ~~this~~ these people a large group of Jews are to accept Jesus as their Messiah and will be saved. Following the period of tribulation Jesus Christ is to appear in Jerusalem coming back to earth, but bringing back all of the people of His Church from heaven. He will literally reign as a King from Jerusalem, and His people with Him. His reign will last for one thousand years and at the end of that time, a final battle will be fought on earth and it is called "The Battle of Armageddon.² This battle will be fought on what is known in Scripture as the valley of Meggido, the Plain of Esdraelon, and Joel uses the term, "Valley of Jehoshaphat." Jehoshaphat means, "Yahweh judges," of, "God judges." So Joel says, "For behold, in those days and at that time," and he means the Day of the Lord. What had taken place in Judah with the devastation by the locusts will now take place in all of the other nations and peoples who have opposed God and the things of God. The people of Judah had a change of heart and came back to the Lord. But just as the locusts were annihilated by God for ruining His land, so He is going to wipe out the nations who have ruined His land and His people. Those nations which sat by and smirked over the problems of Judah and did all they could to make their lives miserable, would now have those smirks wiped off their faces not by Judah, but by God. God is going to win out for the very last time over the forces of evil. First, God speaks of the horrible things which these surrounding nations had done to His people and we read this in verses 2 through 6. Then God says He is going to do the same to them in verses 7 and 8. The Day of the Lord would see the call to arms of all nations as we read in verse 9. And then in verse 10 we see the reverse of a prophecy which is found in Isaiah speaking of a time of world wide peace. Here it is that they are to beat their plows into swords, and pruning hooks into spears. The call is issued for the nations to come to the valley of Jehoshaphat. God tells His people that He will be with them as we read in verse 16, (read). Then God establishes that He is in control, verses 17 through 19, (read). And the promise of His deliverance for His people is found in verses 20-21. Following this last great battle on earth, there will be a judgement and to understand this we need to look at what Jesus said about it. In Matthew 25, verses 31 through 46 we read of this. The picture is that the battle has ended. Jesus is now seated upon His throne in Jerusalem, surrounded by His angels, ~~the~~ (read 31-33 & explain). Read verses 34-36 & explain. And He will be questioned about this, verse 37-39 & explain. Jesus gives them His answer, verse 40, read & explain) Do you know who these people

the sheep
were? The people Jesus is judging are Gentiles. The brothers He is speaking of are the Jews who were aided and assisted by these Gentiles during the Tribulation period and the battle of Armageddon. They didn't realize they were ministering ^{to} ~~in~~ Jesus, ~~name~~ but they were.

But conversely, Jesus will speak to the goats, verses 41-43, read & explain. They will ask of Him, verses 44, read & explain. His answer to them, verse 45, read & explain. These goats are also Gentiles, but they refused to help the Jews in their need.

And Jesus sums it up by saying, verse 46, read & explain.

One thing we must point out, and this does not make a case for works righteousness. Works are important, but no one is saved through them. The individual person must still come to Christ for forgiveness which is only possible through Him.

Now when we turn back to the end of the prophecy of Joel we read, in verse 20, "But Judah will be inhabited forever, and Jerusalem for all generations."

In the book of Revelation John seeing the visions of things to come had it revealed to him in the 21st chapter, verse 1 through 3, read & explain.

This without many details comprises the Day of the Lord, that which is still to come. But no one knows when that will be and in the meantime there is still this life to be lived which God has given to each of us. As we said last week it proves nothing to sit back and just wait for that ~~evening~~ ^{Day} of the Lord.

(Illustration of man, dead daughter, her tape, birthday cake & Jesus)

He had questioned, he didn't understand; he was bitter, angry and hurt.

But in that instance he came to know what it was all about. There is still a world around us waiting for the message which only Christians can carry. There is a war to be fought against the forces of evil which surround us. The question is, "Will we be content to sit and await the Day of the Lord, reveling in the fact that at that time Jesus Christ will come back and conquer?" Or will we instead, love Him, and serve Him, and give of ourselves for Him?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourteenth Sunday After Pentecost September 16, 1984
Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Kelly Mangel, Dawn Carney, Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Hymn No. 323 "Holy! Holy! Holy!"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord, whose way is perfect,
help us, we pray thee, always to trust in thy goodness;
that, walking with thee and following thee in all
simplicity, we may possess quiet and contented minds,
and may cast all our care upon thee, for thou carest
for us; for the sake of Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 399 "Jesus Calls Us o'er the Tumult"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory
Doxology No. 382
Scripture: Galatians 1:1-5
Sermon: "Born Free: Ascription"
*Closing Hymn No. 220 "I've Found a Friend, O Such a Friend"
Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
Roland Thompson would like to sincerely thank everyone
for their letters and cards during my recent hospital stay.

The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. William Thompson to the "Glory of God"
Serving as Ushers today are *Rob Vinroe, Robert Dellen,
Randy Dellen, and Brian Kennedy.
Mr. & Mrs. George Pflugh will greet the Congregation at
the door this morning.
Hospitalized: Elma Robinson, Minnie Kelly, Bernice
Nicholas. Wm. Johnston - V.A. Hospital.
Bernice Nicholas has a new address 2208 Butler Rd.
Saxonburg, Pa. 16056. She should be added to your list
as in a Home.
Deb Melton, Mary Lou Davis, and Ann Williams will be
visiting the Hospital this week.
*TODAY - SPECIAL COUNCIL MEETING AFTER THE SERVICE.
Tuesday - Confirmation will begin at 7:00 P.M. in the
Kitchenette downstairs.
Wed. - 6:30 - Golden Circle Salad Smorgasbord. Members
are asked to bring an item for Farmers market.
Tues. and Thurs. 6-8 - Aerobics in Rehoboth Hall.
It was reported that there was \$139. received in the
Free Will Offering for the SonShine Gang last Sunday.
Dutch Bolam has offered to take the Chancel Care over
with help on Easter and Christmas arranging flowers.
Virginia Mangel was hired as the new Financial Secretary
as of October 1st.
*Tomatoes, Carrots and Onions are needed for the Soup
and Salad Day. If you have any or all of these please
contact Mrs. Lois Stokes 282-1032
Roland Thompson is home as of last Friday, a week ago.
*Sunday, September 30. - Congregational Dinner at 5:30 P.M.
Meat, dessert and beverage will be provided. Bring
enough tureens to compensate for your family. There will
be a special door prize and games are planned. Come and
enjoy this evening of fun and fellowship
APPLE BUTTER TIME - October 19 and 20. October 19 Friday,
we will be cutting up apples to make into sauce for the
next day. We need a lot of help for both days. We also
need to borrow the squeeze-os that we used last year.
Please let Marilyn Snyder know if you can work and if you
have the equipment for making sauce. We are also looking
for quart jars for apple butter. If you have them please
bring them in for Ginny Mangel marked for apple butter.
*MONDAY - September 17 The Fidelity Bible Class is having
a Tureen Dinner and Silent Auction - Monday evening at
8:00 P.M.

"Born Free: Ascription"
 Scripture Galatians 1:1-5
 (kgr of "Born Free", book, song etc.)
 liv age perhap mor than othrs stres fredum
 Am's prid selvs=fredums othr natins no hav
 unfortunatly, society many fredums wrong, sinful &
 no lead 2 fredum, but 2 slavery
 & sinc liv such age bk Gal prob mor relev Bcuz spks
 fredum mos worl duznt hav, duznt kno & no understand
 P wrot of this fredum & easly entitl=Born Free Bcuz
 this wat all about
 A. go thru letr Bliev wil Bcum self-evid who thoz R
 who R Born Free & so no elab at this pt
 Much bakgr this bk & wud tak litrl hrs 2 cover
 So brief lk & wat shud kno bout Galatians
 Wrot by P around 49 AD=& 1st letr as far as we kno
 Galatia tuk name from Gauls settl ther roun 278 BC
 25 BC Bcum Roman provinc & kno as N & S Galatia
 Diff tween=N was farms, farming & Gauls stil liv ther
 S was area comerc rte stretch thru, cities pop by Jews
 Greeks and Romans
 Quest ask-To whom P writ? North, or South?
 Answer=South & reasn=Antioch, Iconium, Derbe, Lystra told
 of in bk Acts & North city no mention at all
 P visit Galatia on 1st journey w/Barnbas & est churches
 aftr est, turn rnd go bak thru & giv instruct, directin
 2 strengthen the saints
 2nd journey tuk Silas, went bak & agin work strengthn
 up lid & depart agin.
 no soonr lef, P receiv word Xians Gal fal 4 fals teach
 Thez peop cal JUDYIZERS wer claim P no apostl
 taut anothr gospel, & taut mus folo Jew Law, cermony et
 They acpt Js, but now was Js, plus JUDYISM
 P's task was 3fold=prov he apostl; repreach, teach tru
 Gospel of Grace; & teach Xpians free of law & no need
 vs 1-If note othr lettrs C giv "An apostl" & no explain
 here say-Vs 1B=He let kno herd wat sed bout him; he
 angry & tel ptblank who he is & wat authority do it
 auth no convey exlesastical society, relig authority=
 vs 1c=wat highr auth 2convy apostship than Js Xp & G?
 P met Xp persnly rd Damas; no work with in lif, walk
 with, but lmoment no 4get met face to face
 Who need theo ed, degrees wen insted hav comis fr Js
 Himself? & this wat P try estab auth 2lead ch in Gal
 vs 1d=This ident which Js P spk of=ther many, only 1
 r e from ded & that Js Xp
 vs 2=furthr pruf why auth; thez brethrn=Petr, Jn, etc
 Thez men tesfy P hav evry rite 2B considr apostl
 & all thez brethrn send greets 2 churches of Gal
 & this authenticat P's cal as apostle

vs 3=P giv typical salutatn, thez his wel wish
 thoz read, hear letr
 vs 4 & 5=explanatin of Gospel as 1st ar gument 2
 c bat wat takeplac in Gal
 This Js P ident as lmak him apstl, this 1 dy on cros
 4all mank & Galatins identfy as "Our, us"
 Js did so, they cudB delivr present evil worl they liv
 mor than this, was dun acord wil of G; not His own will
 but wil of G Fathr
 Jews Bcum Xpians had difculty underst Js as 1 sent 2
 delivr G's peopl
 Refus Bliev then, (thoz no Bcum Xpian) & refus Bliev
 dwn thru histry 2 today
 P re-iter wat tol many time B4 & that is=G plan, G ex-
 ecute His wil thru Js Xp & Bcuz this actin G's part,
 P say=vs 5= We C P overcum by powr of God's luv 4mank
 P sum up slatatin, or greets w/Ascriptin not only
 2 God, but 2 Js Xp
 The basic mesag & theme of Gal is set in 4th vs=READ
 P talk bout fredums Galatins had thru Xp
 (Illus Herman, sub pianist & bakground)
 This wat P get at
 How oftn do U feel hem in & fredum stifled, cut off?
 U feel U no free Bcuz circumstanc of life, but U
 R Free!
 If U Xpian U wer Born Free
 U may hav schedul 2keep; obligatins from which cannot
 escape; many things keep U feel imprisn this lif
 U with all thoz circumstanc surround U & me, each
 of us we R free in Js Xp
 No one can tak that from us
 NO 1CAN SEPRAT US FROM LUV OF G WHICH IN XP JS OUR L,
 as P say writ 2Roman church
 ther suml luv U abov all else
 Ur surrounds may no B wat complet want, or desir; Ur pro
 probs may no all B solv; peop aroun U may no chang 4
 bettr, but thru all & in it all U R free thru Him who
 loved U & gav Himself 4U
 acpt that luv 2day & cling 2it daily
 let it liv within Ur hart & B comf by very same
 words which P wrot churches in Galatia
 GRACE B 2U & PEAC FROM G THE FATHR, & FROM OUR LORD
 JS XP WHO GAV HIMSELF 4 OUR SINS, THAT HE MITE DELIVR
 US FROM THIS PRESENT EVIL WORL, ACORD 2 THE WIL OF G
 & OUR FATHR: 2 WHOM B GLORY 4EVR & EVR. AMEN.
 I this Ascriptin B ours 2cling 2 & 2claim 4ea day
 w. mus liv in this presen worl, kno that we R free
 thru Xp

the capital of the Roman province and have these churches band together for the spreading of the Gospel.

"Born Free: Ascription"

Scripture: Galatians 1:1-5

Back in the 1960's there was a real life story which came out and it was a lion ~~whose~~ who was orphaned and was rescued ~~by a woman~~ from certain death ~~by~~ by a woman who raised her to adulthood. I believe the lion was named Elsa. The woman was determined from the very beginning that this would not be another wild lion tamed and trained and not permitted to be a lion. But instead, this lion was going to be raised and trained to go back to the wilds and be a typical lion. She believed that the lion was "Born Free" and was not meant to be confined. It was born to hunt and roam and do everything a lion was created to do. She wrote a book about her experiences in raising and training this lion to go back to the jungle. A song was written about it and the book and the song bore the title, "Born Free."

We live in an age which perhaps more than any other stresses freedom. ~~than~~ As Americans we pride ourselves on our "freedoms" which other nations do not enjoy. And unfortunately, in our society of many freedoms are those which are wrong and sinful and which lead not to freedom, but to slavery instead. Since we live in such an age, the book of ~~the~~ Galatians is probably more relevant now than it has ever been, because it speaks of a freedom which most of the world doesn't have, or doesn't know, and really cannot understand. Paul wrote of this freedom and I believe we can very easily entitle our study on this letter, "Born Free," because that is what it is all about. As we travel through this letter I believe it will become self-evident who those are who are "Born Free," and so we will not elaborate at this point.

There is so much background to this book that we could spend literal hours elaborating on all of it. So rather than try to cover all of the background, let us just cover briefly the basic things we probably should know about Galatians.

This letter was probably written by Paul in the year 49 A.D. This is his first letter as far as we know. Galatia took its name from the people named Gauls who settled there around 278 B.C. It became a Roman province in 25 B.C. It was a country ~~divided~~ known as North and South Galatia and the difference was due to the fact that the two parts were extremely different in makeup. The North was made up mostly of farmers and farming, spoke a slightly different language and was where the Gauls still lived. The South was the area through which the commerce route stretched. It had many cities which were flourishing and these were populated by Jews, Greeks and Romans. The question is asked concerning which part of Galatia Paul was writing to. And the answer seems to be the Southern section and the reason is because of the cities of Antioch, Iconium, Derbe, and Lystra being mentioned in the book of Acts telling of his missionary journeys. Paul visited southern Galatia on his first missionary journey ~~and on his third missionary journey~~ ~~and on his second journey~~ ~~he was forbidden by the Holy Spirit to go through Southern Galatia~~ ~~and he went through the northern part~~ ~~Paul's method of establishing churches was to start a group of men~~ ~~and~~

While in those four cities with Barnabas, Paul established churches. After he had established them, he turned around and went back through the area giving instructions and direction for the strengthening of the saints. Then he returned to Antioch in Syria. On his second missionary journey he took Silas with him and went back to the churches in Galatia and again worked to strengthen the saints there and again he departed from them. But in a very short time, Paul received word that the Christians in Galatia were falling false teachings. They were following another Gospel and Paul was shocked. But more than that, Paul became angry. Within the ranks of these Galatian Christians were many Jews. The efforts they were putting forth in the churches there gave them the name of "Judaizers." This meant they were teaching that for a person to be a real Christian, he also had to have the Jewish laws and ceremonies. In other words, he had to be like the Jews before Jesus came. Only now, it was Jesus plus Judaism. But they were also claiming that Paul had no right or authority to teach and preach since he wasn't a real Apostle. So Paul's job was threefold. He had to prove that his was a true apostleship, he had to re-preach and teach the Gospel of Grace, and he had to teach the Christians there that they were free of the law and didn't need it.

So it is that he begins his letter in verse 1, "Paul, an apostle." Now if you note the introduction of Paul's other letters you will see that he tells that he is an apostle and there is no explanation about it. But here he says, further, "Not of men, neither by man." In other words, Paul is visibly upset to put it mildly that his genuine authority is being questioned. It would probably be more correct to say that he is downright angry and he is not mincing words or beating around the bush. He is letting them know that he has heard their accusations and he is telling them pointblank who he is and by what authority he does what he does. That authority has not been conveyed upon him by ^{"men"} or "man" meaning some ecclesiastical group, or religious authority. And then he quickly adds, "But by Jesus Christ, and God the Father, who raised Him from the dead." What higher authority is there to convey spiritual leadership on anyone than Jesus Christ Himself, and God the Father?

Paul met Jesus Christ personally on the road to Damascus. He may not have walked with, or talked with Him, or been involved in Jesus' earthly ministry. But in one brief moment never to be forgotten, he met Him face to face. Who needs a theological education, or a bunch of degrees to serve Jesus Christ, when they have instead, a commission from Jesus Christ Himself? This is what Paul is seeking to convey to establish his authority to lead the churches in Galatia.

To further identify for whom he is working and serving, Paul adds, "Who raised Him from the dead." That statement identifies the Jesus of whom he is speaking. It separates that Jesus from all the rest. There were many ~~many~~ men named

Jesus, but there was only one who rose from the grave. And as further identification, Paul adds in verse 2, "And all the brethren which are with me, unto the churches of Galatia." "All the brethren," are the other Apostles who are with Paul at Jerusalem. That's Peter, and John, and each of the original 11 who were with Jesus. These men can testify that Paul has every right to be considered an apostle. And all of these brethren, send the same greetings to the churches in Galatia, thus authenticating Paul's credentials.

Now Paul gives the typical salutation as found in verse 3, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ."

Here is included Paul's well wishes for those who would read and hear this letter.

Then Paul gives them the explanation of the Gospel as his first argument to combat what was taking place in Galatia as we read in verses 4 and 5.

"Who gave Himself for our sins, that He might deliver us from this present evil world; according to the will of God and our Father: to whom be glory for ever and ever. Amen."

This Jesus Christ who selected Paul to be one of His apostles; this same one that Paul identifies from all other Jesus's; this is the one who died on behalf of all mankind, and in particular the Galatians at this point as identified as "our" and "Us." He did this so they could be delivered from the present evil world in which they lived. But more than this, it was done according to what God wanted done. Jesus didn't do this of His own free will. He did it according to the will of God the Father. You see, the Jews who had become Christians had a great deal of difficulty understanding Jesus as the One who was sent to deliver God's people. ~~They still refuse to believe it even today~~ They have refused to believe it down through history and refuse Him today as well. Paul was merely re-iterating what he had told them many times before. And that was, God planned and executed His will through Jesus Christ. And because of this action on God's part, Paul can declare, "To whom be glory for ever and ever. Amen." Paul is overcome by the power of God's love for mankind.

Paul sums his salutation or greetings up in an "Ascription" not only to God, but to Jesus Christ. And the ~~xxx~~ basic message and theme of Galatians is set by Paul's words in the 4th verse of this 1st chapter. "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father."

Paul was talking about the freedom the Galatians had through Christ.

(Illustration of Herman, the substitute piano player & his background)

In the music department of a certain ~~university~~ university there was a piano teacher whom the students affectionately called "Herman" because of his German accent. One night, a distinguished pianist was to perform at the university. During the playing of an extremely difficult piece, he became ill and left the stage. It was announced that he would not be able to continue. The audience sat for a few moments in their seats in stunned

silence. During this lull, "Herman rose from his seat and walked onstage. Everyone waited to see what he would do. He sat down at the piano and with great skill completed the complete performance to the thunderous applause of the entire audience. Later that night at a party he was asked how he could have performed so flawlessly without any notice and no rehearsal. After some coaxing he explained that in 1939 when he was a budding concert pianist, he was arrested in Germany and placed in a concentration camp. He knew that if he survived his future life would be hopeless unless he practiced everyday. But how could he do it? He thought about it and late one night when he couldn't sleep he pretended to play a piece he had memorized on his wooden ~~head-~~board. The next night he added a second piece and very soon he was pretending to play his entire repertoire by memory. He did that for five years. And then he explained, "The piece I played tonight was a part of my repertoire. That constant hope is what kept me alive. Everyday I renewed my hope that I would one day be able to play my music again on a real piano and in freedom."

This is what Paul was getting at. How often do you feel you are hemmed in and your freedom is stifled or cut off. You feel you are not free because of various circumstances of life. But you are free! If you are a Christian you were "Born Free!" You may have a schedule to keep; obligations from which you cannot escape; many things which keep you feeling imprisoned by this life. But with all of those circumstances surrounding you and me, each of us, we are free in Jesus Christ. No one can take that from us. Nothing can separate us from the love of God which is in Christ Jesus our Lord as Paul told the members of the church in Rome. There is someone who loves you above all else. Your surroundings may not be what you completely want or desire; your problems may not all be solved; the people around you may not change for the better; but through it all and in it all, you are free through Him who loved you and gave Himself for you. Accept that love today and cling to it daily. Let it live within your heart and be comforted by the ~~xxx~~ very same words which Paul wrote to the churches in Galatia.

Grace be to you and peace from God the Father, and from our Lord Jesus Christ Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: To Whom be glory forever and ever. Amen."

Let this "Ascription" be ours to cling to and claim for each day we must live in this present world, knowing that we are "FREE" through Christ.

TV Taping May 2, 1990

(Illustration of lion Elsa, and "Born Free")

The events which have taken place in the past few months have demonstrated the desire for freedom which people crave. ~~The book of Galatians written by the Apostle Paul could very easily be~~ The theme of the New Testament book of Galatians is that of freedom, and the book could very well be entitled, "Born Free." The church in Galatia was actually made up of a group of churches founded by Paul when he traveled through that area. Among the problems in these churches was the questioning of Paul's authority. The question was whether he was an Apostle and did he have the right to act as their overseer. Thus it is that this letter begins with Paul writing, "Paul an apostle (not of men, neither by man, verse 1A).

The authority Paul has has not been conveyed upon him by "men, or man" meaning some ecclesiastical group, or religious authority. He adds, "but by Jesus Christ, and God the Father," verse 1B.

What higher authority is there to convey spiritual leadership on anyone than Jesus Christ Himself and God the Father? Paul had met the Lord personally on the road to Damascus. He may not have walked with Jesus, or talked with Him as the other Apostles did, but nevertheless he encountered the Risen Lord which he said qualified him to preach the gospel and call himself an "Apostle!" Who needs a theological education or a bunch of degrees to serve Jesus Christ when Jesus Himself commissions the person? So this then, is what Paul is seeking to convey, to establish his authority to lead the churches of Galatia. To further identify for whom he is working and serving, Paul adds, "Who ~~raised~~ raised Him from the dead," verse 1C.

That statement separates Jesus ~~Christ~~ from all the other Jesus' who had that name. There was only one Jesus who rose from the grave.

Having thus identified himself Paul adds a little more reinforcement for his authority by adding, "And all the brethren who are with me, unto the churches of Galatia," verse 2.

Those brethren consisted of Peter, and John, and the other disciples. These men could authenticate the credentials of Paul.

Then after Paul gives his ~~his~~ salutation he adds, (read verses 3 & 4).

Here is the basic message and theme of this book. That message and theme is simply that Jesus Christ died for our sins and arose from the grave to deliver us from this present ~~world~~ evil world. ~~We have been set free through Christ and it is this~~ We are born again through faith in Jesus Christ and because of this new birth we can say we are "Born Free." Paul was speaking of the freedom the Galatians had through Christ and this is the freedom of all believers.

(Illustration of Herman, the substitute piano player and his background)

This is what Paul was getting at in his letter to the Galatians. How often do you feel that you are hemmed in and your freedom is cut off??? You may feel you are not free because of the circumstances of life. You may have a schedule to keep; obligations from which you cannot escape; and many things which keep you feeling imprisoned by this life. But with all those circumstances you are free and can be free through Jesus Christ. Paul told the members of the church in Rome that nothing can separate us from the love of God which is in Christ Jesus our Lord. No one can take that away from us. There is someone who loves you above all else. Your surroundings may not be all you want or desire; your problems may not all be solved; the people around you may not change for the better; but through it all and in it all you are free through Him who loved you and gave Himself for you. Accept that love today and cling to it daily. The words Paul wrote are those words of comfort, (Read verses 3 and 4). Let this "Ascription" be ours to cling to and claim for each day we must live in this "present evil world," knowing that we are free through Jesus Christ.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifteenth Sunday After Pentecost September 23, 1984
Rev. Ralph C. Link, Pastor
Mr. Dale Rice, Organist
Megan Hewis - Acolyte

ORDER OF WORSHIP - 11:00 A.M.
Prelude "In The Silence of Prayer"
"Chiming of the Hour"

Announcements
Who's Who in the Pew
Joys

Prayer Requests
*Hymn No. 385 "Holy God, We Praise Thy Name"

*Ascription
*Exhortation

*Confession (In Unison) "O Lord Jesus Christ who didst
give Thy Life for us that we might receive pardon and
peace, mercifully cleanse us from all sin, and evermore
keep us in Thy favor and Love, who livest and reignest
with the Father, and the Holy Spirit, ever one God,
world without end. Amen."

*Kyrle

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 107 "Amazing Grace!"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "Theme From Pathetique Symphony" - Doxology
Installation of Women's Fellowship Officers, Circle Chr.

and Officers of Circles.
Antem: "Now Sing We Joyfully Unto God"

Scripture: Galatians 1:6-10

Sermon: "G Equals C Plus What?"

*Closing Hymn No. 114 "Wonderful Grace of Jesus"

Benediction

Postlude: "Festal March"

The Lovely Flowers on the Altar have been placed by
Jenny Nohach and Daughter in memory of Grandma Critchlow
Serving as Ushers today are: *Richard Mangel, Don Kingsley,
Edward Walker and Gary Penar

Mr. & Mrs. Gottlob Kradel will greet the Congregation at
the door this morning.

> Hospitalized: Mr. William Winters - BCMH - *Rose Thompson*
William Johnston - V. A. Hospital *8-726a*

Pam Tait and Diane Hollefreund will be visiting the
Hospital this week.

Beth Tait will be in Nursery this morning.

The attendance was 126 with 8 Visitors last week.

TODAY - SPECIAL COUNCIL MEETING FOLLOWING THE SERVICE.

Tues. and Thurs. Aerobics in Rehoboth Hall

Thurs. - 7:00 - Chancel Choir

> David Jaillet is leaving for Navy tomorrow.
Coming up!!!

> Congregational Dinner next Sunday at 5:30 P.M. - Meat
and dessert will be furnished by the Committee - Bring
enough tureens for your family.

Oct. 7 - World Wide Communion

Oct. 9 - Soup and Salad Day. Tickets are on sale now -
see Circle Chairman. Help is needed - call Phyllis Tait
287-8852 if you wish to help. We do not need anymore
tomatoes, however, we need onions and carrots.

> Our sincere sympathy to the Family and Friends of Miss
Winifred McGrody who passed away this week.

Apple Butter Time - Oct. 19 and 20. We need lots of help
for making this a success too. The proceeds go for
Rehoboth Hall.

Mrs. Margaret McClymonds and Zitt Thompson both have
Birthdays today. - Congratulations.

A support group for persons who have experienced the death
of a loved one and who wish to talk with others in similar
circumstances, is meeting monthly. It provides opportunity
to share alternative ways of living with the grief and to
obtain assistance in the practical matters of handling new
responsibilities. Open to anyone in the community.

The group, sponsored by the Visiting Nurses Assoc. meets
7 P.M. on the fourth Thurs. of each month at 214 S. McKean
September's meeting will be on Thursday, Sept. 27, 1984.
For further information contact them at 282-6806, Ext. 22

"Born Free: G Equals C Plus What?"
 Scripture: Galatians 1:6-10

As ged las wk letr P wrot Gals was 1st letr wrot=49AD
 . Ispec rather ironic wrot letr 1st Bcuz deal prob al:
 Xpians fac & help set stag 4stedy grow 4individ Xpia
 lif within cong of which a membr
 Also shar las wk sum bakgr letr & purp 4 which P wrot
 wer 3issues P spk agin & I mentin 2, & 4got 1
 Afr Ch suml ask wat 3rd was, I no mentin, I jus test U
 2C if U awak;but truthfully, didnt tel 3rd & I thank U
 if U notic & no say & so 4 thos & 2kind 2tel, the ~~xxx~~
 3issues wer=Acus noB Apos;add Jew Law 2Xpianity;
 & 3rd issue was preaching nothr gospel
 4thoz alert, issue neglec spk bout was nothr gospel &
 this P covr this Scrip this morn
 JFK say=Ask not wat Ur country can do 4U, but aks wat
 U can do 4 UR country.
 Id paraphras hav them P wrot this portin Gal, & say=
 Ask not wat U can do 4G, but ask wat G has dun 4U
 P anser critics brief 1st portin 1st chap & gav salu
 & Ascription 2 God
 Now setl 2task spk 2issues at hand
 P writ mesag 2peop in ch's he fnded & startd;short
 afr mak 2nd mis jurny ther, receiv word in Syrian
 Antoich wer serius prob aris
 Probs caus by Jew converts thoz congs pr/teach contra:
 2wat taut, so P tak pen hand & writ 4ceff, persuas manr
 Cud say P actul angry & Eng rendr tex no giv justic
 2one Bhind it, & if truth kno stop jus short profant;
 Wt P 2preach this mesag cong 2day, memhrs wudB totl
 upset & wud declar toes B step on;but P no flinch
 vs 6-we wud say=IM utrly surpris: U hav cum this concl
 or-I dont Bliev this hapning & P expres amaz bin in
 midst them, shar Gospl & now they turn from it
 HIM=God; G cal men & thez peop now folo nothr voice
 vs 7a=P say this not nothr gospl, it old stuf P try
 put dwn B4 & apos from time 2 time
 vs 7B=pt out sum amongtry 2turn fr=tru Gospl 2fals tea
 from grmatic structur vs C fals teach not turn Gal
 yet, but influ ther & time 2nip in bud
 Wat dif tween tru Gospl & fals, nothr Gospl?
 Js Xp born birgin Mary & cum in2 worl 2sav sinnrs
 did this sac self cros Calvry, sufr, dy 4 all mankind
 tuk sins evrl on self & thru Him hav 4givnes wen we
 claim Him in faith as persnl Saviour
 I Jew convrts this not enuf had 2B faith, & liv Law
 Also all males had 2B circumcis=it not jus faith, it
 add works, so no wondr P angry, it not nothr gospl, it
 perversion; & we hav 2day=Jehovah witnes, Mormons=any1
 who add sumthin besid Bibl is cult=unXpian, steer clea

Apos on say no invit nomes or giv Gospeed, they 2/
 fals teach, fals prophs & P spk wat need hapn
 2them vs 8-9 & here strong languag
 Acursed=get word=ANATHEMA & any1 ~~xxxxxxx~~
 ca led this was declar agin G, & 2B devot 2destructin
 Usul ment excommunicatin, but P no cal 4it Bcuz angls
 spok of here=he cal anyl preach dif Gospl 2B thot of
 as B spiritul ded
 Lk OT exampl 2underst=(Joshua lead peop Is, surround Jer
 & read Josh 6:17-18=peop lv Jer 2own fate, tak nothin
 latr A, han tak gold/silvr & G destroy all them
 C seriusnes G plac on that declar cursed?
 So P declar thez peop no from G, but from Satan insted
 & Satan, his angls, demons seek work relig peop 2ovrcum
 God=so can C from this Gal incident work mid Xpian cor
 Wat work agin most?=seek disprov real Gospl wh spk
 saly by grace alone; this wat P preach & Judyisers
 seek 2ovrcum
 Snd lik same Gospl Bcuz spk Js dy, rise agin, but add
 works at begin, & works at end & in tween real gospl
 This wat fals teach, cult do 2day & we mus investigat
 & declar 2B acurs Bcuz they not Xpian
 vs 9=Septart Urself from him & declar him undr G's curs
 & let G tak care of him as He will
 NOTIC=P spk also 4othr apos wen say=WE=he ment 2gethr
 they all say it & now he persnly say it
 vs 10=ask coupl quests Bcuz Judyisers prob acus P seel
 2B poplar & try pleas Gentil by no stews the LAW
 Lk word Bgin vs=FOR, use many dif way & here use in
 co lex of=THER; so afr P say preceed he say, THERE, do
 I now persuad men, etc=(dont ask me why no print THER)
 He say=Tyer afr sed all this, duz snd lik I try pleas
 crowd= & in this manr sho 1st, last, always try Baser v Js
 I Bliev mesag timly our day Bcuz controversys surround
 Xpianity 2day
 Hav thoz want ad/subtrac; easy Blievism; thoz ad works
 or Bliev simply it works mak persn a Xpian
 (Read quotes B Graham crusad England)
 Isnt intrest many peom, includ preachrs no kno watbout
 (Ilus Stev Vaus & B rais in Xpian home)
 I hear this all time=jus wk ago lady sed she Xpian
 Bcuz rais Xpian home=try tel her B rais Xpian home,
 no mak Xpian anymor than B born hospit mak persn Dr.,
 or B rais garag mak la car, or a mechanic
 conclusin convers she Preby & I asum she Bliev this
 mak her a Xpian; only thing mak Xpian is that Js Xp
 d d persnly 4U, & that He 4gav U or Ur sins & wen
 U acpt Him as such He UR saviour
 Perhaps notic equatin in sermon=any1 kno wat it is?
 MayB U think I wil 4get divulg it

G stands 4Grace

C stands for Xp

So quest is=Grace Equals Christ Plus What?

F U kno the anser?

Answer=Nothing, absolutely nothing

U cannot add 1 thing 2Grace which G has provid thru
Js Xp

Yet, so many peop, especil Ch peop want 2add sumthin
2 G's Grace

U & I mus cum 2 Him & acpt that Grace, that free gift
from G, wh is Xp Js & we hav all that G wants 4us

But then we mus start 2liv 4 Him & let Him B evident
in our livs

It is wen we start 2liv 4 Him that we sho our luv 2w
ward Him & this is wat the Xpian lif is.

W mus B carful not to preach/teach nothr Gospl Bcuz
ther is no othr Gospl

Js Xp died 4our sins & we mus declar any preach/teach
othrwis as acursed

Tak that salvatin if U hav it & claim it as Ur gift

om G

& is U dont hav it, why not claim it 2day as we pray

"Born Free: G Equals C Plus What?"

Scripture: Galatians 1:6-10

As we said last week this letter which Paul wrote to the Galatians was the first letter he wrote. The date for it is set around 49 A.D. In one respect it is rather ironic that Paul wrote this letter first because it deals with a problem that all Christians face and helps to set the stage for steady growth in the individual Christian's life within the congregation of which he is a member.

We also shared last week some of the background of this letter and the purpose for which Paul wrote it. I had said last week that there were three issues Paul was speaking against, mentioned two and said I would recall the third one before I was done speaking. Well someone met me at the door and asked, "What was the third issue Paul was speaking against, you didn't tell us?" For that observant person and any others who may have noticed it, but were too kind to ~~mention~~ bring it to my attention, Paul was first of all addressing himself to the issue that he was accused of not being a true, or real apostle. Secondly he was addressing the issue of the false teaching of Judaizers who said that in order to be a real Christian you had to have not only Christ, but the Jewish Law as well. And the third issue was the preaching and teaching of another Gospel. So for those of you who were alert, the issue we neglected to speak about was the different Gospel.

This is the issue which is faced by Paul in this particular portion of Scripture this morning. I am sure that we have all ~~either~~ heard in some manner the famous words of the inaugural address given by President John F. Kennedy. He said, "Ask not what your country can do for you, but ask what you can do for your country." If ^{we} paraphrase this somewhat, we have the theme of what Paul was writing to the Galatians in this portion of Scripture. We could say, "Ask not what you can do for God, but ask what God has done for you."

Paul had answered his critics briefly in the first part of this chapter which gave a salutation and an Ascription to God. Now he settles to the task of speaking to the issues at hand. ~~But Paul does not speak with~~ Paul is writing this message to the people in the churches which he had founded and started. Shortly after he had made his second missionary journey and had been to these churches further teaching and instructing them in the faith, he received word that there were some serious problems which had arisen. These problems were caused by Jewish converts in those congregations who were preaching and teaching contrary to what he had taught. So Paul takes pen in hand and writes to them in very forceful and persuasive fashion. We could say that Paul was actually angry. The English rendering of his text doesn't do justice to the tone which was actually behind it. Were Paul able to preach this message in a congregation today, the members would be totally upset and would declare

their toes were being stepped on. But Paul didn't flinch from his task and if the truth were actually known, he probably stopped just a step short of resorting to profanity. He begins in this section by saying in the 6th verse "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel."

What he is actually saying ~~ixxx~~ in our manner of speaking is, "I'm utterly surprised that you have come to this conclusion." Don't we say today, "I don't believe this is happening?" Paul was expressing amazement that he had been in their midst just a few short days before; he had spoken to them, shared the Gospel with them; and now he learns they are turning away from that Gospel. The "Him that called you into the grace of Christ," was God. It is God that calls a man to Himself and these people were now turning to another voice, another teaching. And what does Paul have to say about this other teaching? In the beginning of verse 7, Paul says, "Which is not another!" This so called "new teaching" ~~was~~ not a new gospel at all but what Paul and the others had tried to continually put down ~~ixxx~~ as it arose from time to time. Nor ~~xxxxthixxxthexix~~ were the churches in Galatia this other gospel appeared. And so Paul adds, "But there be some that trouble you, and would pervert the gospel of Christ." He is pointing out that there were some among them who were trying to turn them from the true gospel with false teaching. From the grammatical structure of the verse we can see that this false teaching had not yet turned the Galatians away from the true gospel, but the influence was there working on them and now was the time to nip it in the bud. Now what is the difference bewtween the true gospel and another gospel? It is simply that Jesus Christ, born of the virgin Mary came into the world to save sinners. He did this by the sacrifice of Himself upon the cross on Calvary, thus suffering and dying for all mankind. By doing this He took upon Himself the sins of everyone and through Him we have that forgiveness when we claim it through faith in Him. But for these Jewish converts called Judaisers this wasn't enough. It had to be faith in Christ and living up to the Law. And included in that Law was the belief that all males had to be circumcized. It wasn't just faith, but it was also works added to faith. This is why Paul says it wasn't another gospel, because it was perversion. We have this today very prominently in our midst. The Jehovah's witnesses come calling and tell us their version of the Bible and then try to sell us their interpretation in the other books they have printed. The Mormons come calling and tell us they also have the Bible but God added the book of Mormon to give a fuller interpretation. Any individual, or group which adds anything to the Bible is a cult, unChristian, and preaching another gospel and we need to steer clear of them. The Apostle John tells us we should not let them into our houses or even bid them godspeed. They are false teachers, false prophets and Paul speaks of what needs to happen to them in the 8th and 9th verses.

In the 8th verse he says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Paul is using strong language here to condemn those ~~pre~~ preaching and teaching this false gospel. The word he used for "accursed" is "Ananathema." In the church ~~itxhaxtke~~ if anyone was declared as being "Anathema" was a person declared to be against God, and was to be devoted to destruction. This usually meant ex-communication. Paul was not asking for excommunication because angels were involved here, but is calling for anyone preaching ~~to~~ a different gospel to be thought of or declared spiritually dead. Paul's action can be ~~likened~~ understood perhaps by looking at an example of this. In the Old Testament we read of Joshua leading the people of Israel. They had surrounded Jericho and Joshua gave them God's message and we read in the 6th chapter of Joshua verses 17 and 18, (read these). The people were to let Jericho to its fate and take nothing from it except what was to be the Lord's. And later you may recall that Achan took some of the gold and silver for himself and hid it and God destroyed him and his family, for taking of that which was accursed. We see then the seriousness which God places upon that which is declared as being cursed. So Paul is declaring that these people preaching a false gospel are not from God, but from Satan instead. And Satan has other demons and fallen angels working with him and he seeks to work in religious people to overcome God. So we see that he and his henchmen can be working right in the midst of a Christian congregation. And what does he work at the most? Seeking to disprove the true gospel which speaks of Salvation by Grace alone. This is what Paul was preaching and teaching and this is what the Judaisers were seeking to overcome. It sounded like the same gospel because it spoke of Jesus dying and rising again. But it was adding works at the beginning when the spoke of circumcision; and they added works at the end, which was the keeping of the Law; and in between was the real gospel. This is what the false teachers and cults are doing today and we must investigate them and ~~declare~~ ~~declare~~ them to be accursed because they are not Christian.

Paul declared this in more forceful fashion as we read in the 9th verse:

"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

Separate yourself from him and declare him under God's curse and let God take care of him as He will. Notice how Paul not only is speaking for himself, ~~but~~ but for the other apostles in this verse. He says, "As WE said before, so say I now again." He meant that together they had said this, and now he is saying it personally. Then he closes this section of Scripture by asking a couple questions and then stating his case in the 10th verse. "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ."

The Judaizers were probably accusing Paul of seeking to be popular and trying to please the Gentile Christians by not stressing the Law. To understand this more completely we must look at the first word of this verse. That word is "FOR" and it is used in many different ways but here it is used in the context of Paul saying, "THERE." Then read the whole verse in that context! We read, "There, do I now persuade men, or God?" After he has called the Judaizers false teachers and declaring them accursed he asks, "There, after I've said this, does it sound like I'm trying to please the crowd?" He seeks to not only answer the false teachers but to show that he is first, last and always a servant of Jesus Christ.

I believe this message is very timely in our present day and age because of all of the controversies surrounding Christianity today. We have those who want to add or subtract from it; those who want to make it easy believerism; and as always, those who either want to add works, or believe simply that it is works which make a person a Christian.

Billy Graham completed a major series of services in England this past summer. In the latest Decision magazine there were some interesting things written which point out this very thing we are talking about this morning.

(Read quotes about people in England Crusade)

Isn't it interesting that many people, even preachers don't know what its all about? Another article told of a young man named Steve Vaus and his struggle in finally coming to the Lord.

(Illustration of Steve Vaus and raised in Christian home)

Steve said it wasn't easy being the son of an ex-ganster turned Christian. His dad is James Vause who was converted at one of Billy Graham's crusades some years ago. He said he had an interest in music and was into rock music and wanted to be famous. His parents tried to counsel him against this but he wouldn't listen. One of his quotes was interesting I thought. He said, "Though I was raised in a Christian home, the message of Jesus Christ never really "took." Much later, after many problems with drugs and so forth Christ finally got through to him and today he is doing Christian work.

But I hear these answers all the time. Just a week ago I had a conversation with a woman who said she believed she was a Christian because she was raised in a Christian home. I tried to tell her that being raised in a Christian home no more makes one a Christian than being born in a hospital makes a person a doctor, or being born in a garage makes a person a car, or a mechanic. The conclusion of our conversation was that she was a Presbyterian and I assume she believes that makes her a Christian. The only thing that makes a person a Christian is the faith ~~in~~ that Jesus Christ personally died for you and that by that He forgave you of your sins and He is your Saviour. Perhaps you may have noticed the equation which is a part of our sermon title. Do you know what it means? Maybe you've been intrigued by it and wondered if

we will divulge it. It is "G Equals C Plus What?" The letter "G" stands for Grace. So it is "Grace Equals, C Plus What?" The "C" stands for Christ. So the question is, "Grace Equals Christ Plus What?" Do you know the answer? The answer is, "Nothing," absolutely nothing. You cannot add one thing to the Grace which God has provided through Jesus Christ. Yet, so many people, and quite often church members want to add to God's Grace. You and I must come to Him, accept that Grace, that free gift from God, which is Christ and we have all that God wants for us. But then we must start to live for Him and let Him be evident in our lives. It is when we start to live for Him that we show our love toward Him and that is what the Christian life is. The other gospel Paul was writing ~~and he said~~ against, and challenging was the gospel of adding something to God's Grace. There is no other Gospel than that of Jesus Christ died for our sins and we must declare any and all who would add to it as accursed. Take that salvation if you have it and claim it as yours as a gift from God. And if you don't have it, why not claim it today?

St. Paul's United Church of Christ
Butler, Pennsylvania
Sixteenth Sunday After Pentecost September 30, 1984
Rev. Ralph Link, Pastor
Mr. Dale Rice, Organist
Kelly Mangel, Acolyte
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Surely Goodness and Mercy"
Chiming of the Hour
Announcements
Who's Who in the Pew
Joys
Prayer Requests
*Prone Hymn No. 398 "Rise-up, O Men of God"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord, whose way is perfect,
help us, we pray thee, always to trust in thy goodness;
that, walking with thee and following thee in all
simplicity, we may possess quiet and contented minds,
and may cast all our care upon thee, for thou carest
for us; for the sake of Jesus Christ our Lord. Amen"
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God
*People: And blessed be His Glorious Name forever.
*Gloria Patri
Hymn No. 434 "Jesus is Calling"
Call to Prayer
Pastor: The Lord be with you
People: And with thy Spirit
Pastor: Let us Pray
Prayer
Offering
Offertory: "Contemplation"
Anthem: "Where Shall I Go" (Negro Spiritual)
Scripture: Galatians 1:11-24
Sermon: "Born Free: One Track"
Closing Hymn No. 409 "Who is on the Lord's Side?"
Benediction
Postlude "Once to Every Man and Nation"
+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been place in
memory of Robert Tait by Mr. & Mrs. Earl Kennedy
Serving as Ushers today are; Alvin Tait, Mike Nazaruk,
Gottlob Kradel, and James McClymonds
Mr. & Mrs. Paul Riemer will greet the congregation at
the door this morning.
Nursery will be provided this morning by Mrs. Gloria
Walker.
Hospitalized; BCMH - William Winters, Beryl Cook,
Roland Thompson, Avida Miller, Mildred Wiles is in
Armstrong Hosp. in Kittanning, Nancy Swain BCMH
Lloyd Link and Bruce Fencil will be visiting the
hospital and shut-ins this week.
The attendance last week was 125 with 6 visitors.
We wish to extend our sympathy to the family and friends
of Minnie Kelly who passed away this week.
Mon. - 7:30 Mary Prugh Circle will meet at the church.
Mon. - Basketball in Rehoboth Hall
Tues. and Thurs. - Aerobics
Wed. - 7:00 Council Meeting
Tues. October 9 Soup & Salad Day - Help is needed Monda
morning to prepare vegetables - Everyone is welcome!
Cakes and salads are needed. Please say Yes if you are
asked. Don't forget your bazaar items.
Ethnic Days - Even the cold didn't keep us away. Many
thanks to those who come to help and donated their
time and talent. Profit \$131.52 Activities Comm.
26 27 Dick Mangel, chrm.
Apple Butter - October 19 and 20 remember all your
help is needed. Please let Marilyn Snyder know if
you can help on Friday.
The film series "Building the Family of God" will be
coming soon. Starting October 7, each Sunday through
October, 7:00 P.M. each evening. Come and enjoy the
fellowship and lessons God wishes us to have in our
families.
Tonight - Congregational Dinner at 5:30. Special door
prize and a fun night is planned. Bring a tureen and
table service and join in an evening of fun and fellow-
ship. We need help after church to set up tables and
chairs.

Scrip: Gal 1:11-24

(Illus 11-tempred husband & wron egg fired)
Th' attitude, but wrong kind-lik song need atitud adj
(ex P writ Ch Rome-Romans 14:5=READ)
This gud advic, gud atitud & P Beam liv exampl this th
He=Fully persuad in own mind & nothin cud deter, switch
him from Bliefs=had ONE TRACK MIND
Only persn cud chang/altr him was Js Xp as shall C
As sed B4 P writ Gal ch's stem unBlief, fals teach cum
shortly aftr 2nd visit=partic spk agin acusatins him
1=anothr gospel; 2=Keep Xp & Law; 3=acus no apostle
This Scrip adres apostlship, lif, cal of G & much lik
P sho slides of life & giv 3 specil l's
vs 11=say guarantee gospl not gospl givn by man
vs 12=no lern at feet Gamaliel; no semnary taut it
insted=cam strait from Js Xp
vss 13-14=So with slide #1 on screen P say=Persecutor
of Xpians
He was rabbi rising 2 leadership within Judyism & gain
rep as chief persutr sect cal Xpians
P Bliev Js impostr & sot 2stamp out
listn wat say of self=Phil 3:5-6=READ
in own words, P Jew among Jews; Phar of Phars; 1 who
stud hed & shouldrs abuv othrs in keep law-top man
by own admissin, he persecutor of Xpians
Then P flash slide #2 on screen & hear say=vs 15-16A
P persecutr, now P Bliev, & notic wat sed
pa't pictur man select by G wail stil mothr's womb
(1) unqu Bcuz G did many othrs, but unqu in that P
was persecutr Xpians, caud deth & then G cal
He say=Wen pleas G=His timing, in His plan, then G call
How did G call? By His Grace
acord G's mercy, acord unfathnbl luv
& P spk wat hapn receiv G's grace=revlatin Js Xp
Prob kno encountr P had Damsa rd & how talk Js, C Him
vss 16B-17=P tel aftr encountr with Js
P no go 2Jeru 2C othr apostl, insted went Damascus
cud hav takn easy way, but chos go bak Damascus
This tuk courag Bcuz here Jews had aplaud zelous acts
agin Xpians & now wait 2tak lif 4 turn agin them
He here 3yrs & this tuk courag, but P prov man of cou
Prob whil Arabia study & lern as wel preach
lik Js=3yrs, P lern 4 three yrs, lik His Lord
Then P writ return Jeru & with Petr 15days & saw Jam
Fr ther travl home tertory=Tarsus & this #3 slide
P esent 2audienc & here say=C, I'm a preachr
Wat wer results of preach?=vss 23-24=thy glorify God

Fr thez 3 distinc picturs we C this prov 2anyl
in. and othr apostls, that P real Apostl

He first persecutr

Then he Bliev

Then Beam Preachr of very gospl lnce despised
But 1 othr thing stan out bout P & that=ENTHUSIASM
in each of his rolse
(Illus Bob Zuppke coach 11 Univ & team/swim pool)
This no same kind enthous P had, this misdirect & P's
was defintly directed

As gud Jew, work persecut thoz agin Jews

As Bliev work at B best Bliev posibl

As Preachr preach enthusastically

Whethr acpt, reject he thro self in2 work,

He had One Track Mind

(Illus Ivan Teribl & monk name Teddy & peopl)

This way P was & this exampl set 4 Xpians 2follo

Thoz who ~~xxxx~~ claim name of Js Xp shudB wil 2felo
things of G rathr than B concern w/powr or mite of
men & wat can or mite do

As folows of Xp our enthous shud shin 4th much lik

P's did

And let us heed the advice of P, that evrl of us,

BE FULLY PERSUADED IN HIS OWN MIND.

"Born Free: One Track"

Scripture: Galatians 1:11-24

(Illustration of ill-tempered husband and "wrong egg ~~fixed~~ fried")

this is an example of attitude-needs attitude adjustment

The Apostle Paul writing to the church in Rome spoke to them about the observance of special days, of special feasts and of some of them fasting or eating and the differences engendered by their personal beliefs about such things. In the 14th chapter of Romans, the 5th verse he writes, "One man esteemeth one day above another: another esteemeth every day alike."

And then he concludes that verse with these words: "Let every man be fully persuaded in his own mind."

There is good advice which was not only given, but which was kept as well. Paul became a living example of this very thing. He became "fully persuaded in his own mind," and nothing could deter him or switch him from his beliefs. No one that is except, the Lord Jesus Christ as we shall see.

As we said before, Paul was stating his case to the churches in Galatia to overcome the false teaching which was taking place there shortly after his 2nd visit. ~~xxxxxx~~ In particular he was speaking out against the false accusations which had been hurled at him. Those three issues were the teaching of a false, or another gospel, adding to the Gospel of Jesus Christ the keeping of the Law, and accusing Paul of not being a true Apostle.

Now in this particular portion of Scripture, Paul gives a summation of his life and how he became a minister of Jesus Christ. Paul gives any and all a complete glimpse of his life somewhat like he was showing three different slides on a screen. He begins by saying, "But I certify you, brethren, that the gospel which was preached of me is not after man."

Paul is saying something like, "I guarantee you brothers, the gospel I preached is not a gospel given by man." Then he elaborates a bit by saying in the 12th verse, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The gospel he preached was not something he learned sitting at the feet of the great teacher Gamaliel under whom Paul studied. Nor did he study it in some theological seminary. Instead, it came directly from Jesus Christ.

And then Paul adds in verses 13 and 14, "For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

So with slide number one flashed on the screen for all to see, Paul is saying "I was first of all a persecutor of the Christians." He was an unconverted rabbi. His rise to leadership within Judaism had been most phenomenal. He was fast gaining a reputation as being the chief persecutor of this new sect called "Christians." Paul believed Jesus was an imposter and because of this sought to do all he could to stamp them out. Listen to his own description of himself as he wrote it in ~~the~~ Philippians 3:5-6, (read these verses).

In his own words, Paul is a Jew among Jews; a Pharisee among Pharisees; one who stood head and shoulders above everyone else in keeping the Law. He was top man. ~~By~~ By his own admission he was a persecutor.

Then Paul flashes slide number two on the screen and we hear him say, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen."

Paul the Persecutor is now Paul the believer. But notice what Paul says about this. He paints the picture of a man who was selected by God while still in his mother's womb. He says, "Here was a man who was chosen by God from the very beginning. This isn't unique in itself because it has happened to many men who have been called by God. But it is unique in that it ~~was~~ only came to light after Paul had been persecuting the Christians and ~~consequently~~ actually causing their deaths. Paul is quick to point out, "But when it pleased God." He meant that when it was in God's timing; in His plan, then, and only then did God do the calling. And how did God call him? "By His grace." That means according to God's mercy, according to His unfathomable love. And Paul speaks of what took place when he received God's grace, and that was the revelation of Jesus Christ. We probably all know the story of Paul and how he was on his way toward Damascus on his mission of persecuting and destroying the Christians when he was felled by blindness and saw and spoke directly with Jesus. In the latter part of this 16th verse and the 17th verse Paul tells what he did after his encounter with Jesus. He says, "Immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus."

Paul didn't go to Jerusalem to meet the other Apostles, instead, he went on to Damascus. Paul could have taken the easier route and gone to Jerusalem, where he would have met the other apostles and proven himself to them. But instead, he went back to Damascus where the very Jews who were applauding his zealous activities against Christians, awaited him to seek his life for turning against them. He stayed in this area for three years. This took courage. But Paul proved over and over again that he was a man of courage.

Probably while he was in Arabia he was studying and learning ~~as~~ as well as preaching. It's interesting that Jesus' ministry was about 3 years, and here was the apostle Paul learning for three years much like his Lord.

Then Paul writes that he did finally return to Jerusalem and was with Peter for fifteen days and the only other apostle ~~whom~~ he saw was James, Jesus' brother. From there he traveled to his home territory of Tarsus to preach, and this is the third slide that Paul presents to his audience. He may well say, "See, ~~in~~ this is a picture of me as a preacher." What were the results of his preaching? He says, "But they had heard only, that he which persecuted us in times past now preacheth the faith which once he de-

stroyed. And they glorified God in me." The result of his preaching was that they glorified God. From these actions of Paul we see that we get three distinct pictures of him which should have proved to anyone in the Christian Church that he was as much an Apostle as Peter or James ~~and~~ John or the other. He was first of all a persecutor of Christians, then he became a believer and then he became a preacher of the very gospel he once despised. But we must also point out one other thing which stands out about Paul, and that is, he was enthusiastic in each of his roles.

(Illustration of enthusiasm sparked by coach Bob Zuppke at Illinois Univ.)

Bob Zuppke was ~~xxxx~~ the football coach at Illinois University and like his contemporary Knute Rockne of Notre Dame he believed in giving his players a pep talk at halftime. On one particular occasion when the teams retired to the dressing rooms and Illinois was hopelessly behind, the coach addressed his players. He told them that they probably were too far behind to win, but they should go out and fight as though they were only a few points behind. He appealed to their sense of dignity and pride. He was very moving and eloquent and his players were getting caught up in the enthusiasm he was putting forth. As he concluded his remarks he raised his voice and pointed to the door at the far end of the room and said, "Now fellows, let's go through that door and on to victory. The team rose from the benches as one man and with tears in their eyes, and lumps in their throats they dashed through that door and plunged into the swimming pool on the other side.

That isn't quite the same enthusiasm Paul had for his work. His enthusiasm was calculated and meaningful. Whether he was about the task of being a very good and devout Jew, or whether he was about the task of preaching Jesus Christ to any and all who would listen, he threw himself into that work completely. It didn't matter whether he was accepted or rejected; whether ~~his~~ his life was in danger or herwas safe; the only thing which mattered to Paul was to be about the task he believed God had given to him.

There is a story told of Ivan the Terrible who was considered as the cruellest of the Russian Czars.

(Illustration of Ivan and monk named Teddy)

called

One day Ivan the Terrible was approached by a ragged barefoot monk ~~named~~ Teddy, who was very much respected by the people. The monk offered a bite of meat to the czar. Ivan refused it and said, "It's Lent and I cannot eat meat." "Ah," said the monk, "you do not eat meat, but you drink blood." This insult enraged the czar and he would have killed the monk but from the surrounding crowd there came the cry: "Czar, you may put us to death, but do not touch Teddy, because he is man of God." ~~Christiansxxxxxxxxxxxxways preferred~~

This is the way Paul was and this is the example he set for Christians to follow. Those who claim the name of Jesus Christ should be willing to follow the things of God rather than be concerned with the power or might of men and what they can or might do. As followers of Christ, our enthusiasm should shine forth much like Paul's did. And let us heed the advice of Paul as well that everyone of us, "be fully persuaded in his own mind."

St. Paul's United Church of Christ
Butler, Pennsylvania
World Wide Communion Sunday October 7, 1984
Rev. Ralph Link, Pastor
Mr. Dale Rice, Organist
Danny Mangel, Acolyte

ORDER OF WORSHIP 11:00 A.M.

- Prelude
Chimes
Announcements, Joys, Prayer Requests
* Processional Hymn No. 451 "Jesus, Thou Joy of Loving Hearts"
* Ascription
* Call to Communion and Confession - (Communion folder)
* Prayer of Confession - (Communion folder)
* Assurance of Pardon
* Praise
 Pastor: Blessed be the Lord God
 People: And blesses be His Glorious Name forever.
* Gloria Patri
 Offering
 Offertory
* Doxology
 Communion Hymn No. 30 "Break Thou the Bread of Life"
* Service of Holy Communion - (Page 2 Communion folder)
 The Lord's Supper
 Distribution of the Bread
 Distribution of the Cup
* Prayer of Thanksgiving
 Anthem "O Sing Unto the Lord a New Song"
 Scripture: Galatians 2: 1-10
 Sermon: "Born Free: From the Law"
* Closing Hymn No. 244 "Jesus, What a Friend for Sinners"
* Benediction
* Postlude
+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by
Mrs. Louis Zubik in loving memory of her "husband".
Elders and Deacons will be serving communion and ushering
for this mornings service.

Dan Bosko, Carl Vinroe, Art Carney will be visiting
the hospi and shut-ins this week.

Mr. and Mrs. Coyle Fowler will greet the congreg-
ation at the door this morning.
Nursery will be provided this morning by
Mrs. Sue Davis.

The attendance last week was 117 with 6 visitors.

Hospitalized: BMH Avida Miller, Emerson Wise, and

Judy Bowser, Armstrong Co. Mildred Wiles

Monday - 7:30 Women's Mary Prugh Circle - *OUT HAVE*

Monday - Volleyball in Rehoboth Hall

Tues. and Thurs. - Aerobics (no aerobics Tuesday)

Thursday - Chancel Choir practice 7:30

➤ SOUP AND SALAD DAY - October 9th Tickets are
available today. (see Evie Kennedy or circle members
or you can purchase your ticket at the door. Bazaar
items will be accepted on Monday before 3:00 PM or
Tuesday morning before noon. See Betty Tressler.

➤ FILM SERIES - "BUILDING THE FAMILY OF GOD" begins
tonight at 7:00 PM. The series is for every Sunday
night ending October 28th, in Rehoboth Hall. This
is open to the public, so bring a friend and enjoy
an evening of fellowship and Bible enrichment.
We are planning refreshments, so if you can please
bring a few cookies along. See you at the movies!!!
Reminder that Apple Butter is coming up on October
26th and 27th. Please come out and give us your
support.

There are some reference books missing from the
library, please check if you have them and return
them.

➤ We wish to express our sympathy to the family and
friends of Ralph Meier and to Mrs. Sara Stepp
in the loss of loved ones this past week.

➤ Communion cards are in the hymn racks for your use.
If you would like your church notified that you
have communed with us, please fill out the card and
place it on the offering plate.

Please place the Communion folders in the hymn rack
or on the pew at the close of the service.

New Moody Monthly on Table in Narthex=special price \$1
please take & use for spiritual enjoyment, upbuilding

"Born Free: From The Law"
Scripture: Galatians 2:1-10

Ap P wrot of aptment by G as an Apos in prev chap
Now tak stan agin thoz wer pervert Gospl mesag
Sur herd=U cud read him lik a buk & quit prob cudB
sed of Apos P especil at this pt minstry
tragic cano get tru feel pasag of Scrip=letr 2 Gal
Bordr in Gr no cum thru in Eng
P aistrub & writ sho it; spok mind, let chip fal wher
wen went Heru was erand spk agin fals teach which
was tak plac Xpian church
& he now convy that info 2 Gal congs 2 combat same thin
which hapening ther

So if pictur # as go 2 Jeru disturb/angry about condi-
ther & ~~xxxxxx~~ 2 confront ldrs, & then pictur P as re-
liv thoz moments as put in writ, perhap can get feel
P & Barnbas return Antioch aftr 1st mis jurny, but Jew
leglists no lik report, evn tho P & barbas excit bouti-
So they cam Antioch & Bgan teach Gent had 2 Bcum Jew
B4 cud Bcum Xpian

Lets lk & C this record Acts 15:1-2=READ

Wat lk describ here past histry & Jew Xpians, (not al
of them) demand Gents B circum ordr 2B complet Xpians
P & Barn argu w/ them & no resolv, so determ hav conf
in Jeru=now lk Gala 2:1-2=READ

vss 1-2=Notic=tu Titus 2; he savd, convert, uncir Gent
& if anyl argu Getns no savd who no circum=had tuf
time convinc Titus of this

P say=went by rev=mean G direct him 2 go=not his idea
He want all 2 kno no go 2 Jeru 2 hav doctrin strait out
went ther 2 hav othr Apos stan w/ him so Judyizers
wud no folo rnd undrmine his minstry & this wat end
2 mean

1st Apos non-comitl, soft thez leglists his minstry
2 Gents wudB in vain

vss 3-5=Titus test case; he complet Gent, no Jew blud
P say evn tho sum Jew leglists had sneaked in2 ther
midst, they cud caus Xpians 2 go bak in bondag agin
Bcuz of fals teach doctrin liv up2 LAW

P say tru Xpian=Born Free wen savd by Js & he FREE
FROM THE LAW

Also say no giv in2 thez Judyizers & continu 2 preach
Tru Gospl. Wat is TRU GOSPEL?=1 Cor. 15:1-8=READ
THERE it is=Js died & Rose agin & seen by many=pruf
vs 6=P stat emphatic nun thoz in Jeru who apcar as
a portativ no impres him

He withstod them 2 faces & sed wat had 2 say
4 Paul it wasnt peac of Ch, or peac any price so
comp cudB reach=insted, it was Truth of Gospl & 2 him
this all that matttr.

if ment fals doctrin 2B put dwn, & thoz who spred 2/
fals doctrin B put dwn with it=so B it

Ther only room 4 1 Gospl in Ch of Js Xp & that is ~~xx~~
TH GOSPEL of Js Xp

mus continu 2 Bwar thoz say=Yes, Bibl G's Word, but let
me shar with U wat els He reveal thru this or that,
ob thru this persn, or that persn

& an we confront by sects/cults whowil ad wat cal
ful Jhr revelatin 2 Word of G, mus stan agin as preach
& teach falsly & wrongly

vss 7-8=P pt out Petr 2B Apos 2 Jews=wat circum mean
He P 2B sent 2 Gents=or uncircum

both them 2B empowr by H Sp 2work efectiv in ther
respectiv rols 2 Jew/Gent as P pt out vs 8

vs 9=P relat how receiv by cert Apos
James=not Apos, Bcuz he martyr B4 this & this James is
L's brother who had Bcum hed Jeru Ch

it ironic he welcum P warmly Bcuz he was strict leg-
list, Jewish in evry sens of word
But ovrcam leglism & knu Tru Gosp no entail folo LAW

So James/Petr/Jn greet & exten rt hand felship
This signif Bcuz not 4malty; we shal hands, no mean

Bak then, handshak ment acpt brother in faith=Xpian
vs 10=mean they shar needs 2B fnd in Ch & help thoz
need hâlp & ther wer many

Here wher works cum in2 pictur & works no perform
2gain/get salvatin as sum peop mistaknly think

Thez Judyizers thot this & they wer wrong
Qanot gain hvn by ushr, choir, preach, etc

S lvatin provid thru Js Xp alone, no efort our part
Bcuz we savd, we sho luv 2ward Him by our works &
reach out shar luv w/ othrs

mus, emulat Him in a sens, but leglistic acts no
liv salvatin & this wat P say this Scrip

This was gud examp how peop work 2please God
(Ilus wife, 1st hus & rules; 2nd hus & rules)

& U C, this exactly wat G want from us
He no concern 4us 2keep list do's/don'ts in ordr 2
pleas Him

He wants us 2liv livs in luv/servic as expresin
our luv 2 Him & 4 Him

It isnt keep letr of LAW that maks us Xpians,
Insted, it hav Him as Saviour & liv 4 Him each day

"Born Free: From The Law"

Scripture: Galatians 2:1-10

The Apostle Paul wrote of his appointment by God as an Apostle in the previous chapter. Now he takes a stand against those who were perverting the Gospel message. I'm sure we have all heard the expression, "You could read him like a book," and quite probably, if this expression could be said of anyone, it could be said of the Apostle Paul. It's rather tragic that the true feeling cannot come through the passages of Scripture we are reading in this letter to the Galatians. There is a disorder to the Greek which cannot be given in the English. Paul was disturbed and his writing showed it. Paul spoke his mind and let the chips fall where they may. When he went to Jerusalem he went there on an errand of speaking out against the false teaching which was taking place within the Christian Church. But he is now conveying this information to the ~~church~~ congregations in Galatia to combat the very same thing which is happening there. So if we picture Paul as being very disturbed and angry about the conditions of the early Church as he went to Jerusalem to confront the leaders, and then picture Paul as reliving those events and experiences in putting this down in writing, perhaps we can get some of the feeling involved in-between the lines of this passage.

~~This conference was held in Jerusalem and this is recorded more fully in the 15th chapter of Acts~~

Paul and Barnabas had returned to Antioch after their first missionary journey and they were excited about what God had done. But the Jewish legalists in Jerusalem didn't like their report, so they came to Antioch and began teaching that a Gentile had to become a Jew before he could become a Christian. Let's look at these events as they are recorded in Scripture. If you will turn to the 15th chapter of Acts, (without losing your place in Galatians, we will see what took place. In verses 1 & 2 of Acts 15 we read, (read this). In Acts, Luke is describing some of this past history. The Jewish Christians, not all of them, but a certain number, were demanding that the Gentiles be circumcised in order to be complete Christians. Paul and Barnabas argued with them about this, but could not resolve the argument and so it was decided that a conference needed to be held in Jerusalem.

Paul says of this in Galatians 2:1 & 2, (read these). Notice, he not only took Barnabas, but Titus as well. Titus was a saved, converted, ~~gentile~~ uncircumcised Gentile, and if anyone was going to argue that Gentiles were not saved who had not been circumcised, they would have had ~~xxxxxxx~~ a tough time convincing Titus of this. But Paul also says that he went up by "revelation," meaning that God directed him to go. It wasn't his idea and he wanted all to know that he wasn't going to Jerusalem to get his doctrines straight-

ened out, he went there to have the other Apostles stand with him so that the Judaizers would not be following him around undermining his ministry. This is what he is stating at the end of the 2nd verse. If the apostles were non-committal, or soft on these legalists, his ministry to the Gentiles would have been "in vain."

Then Paul writes in verses 3 through 5, (read these). Titus was a test case. He was a complete Gentile with no Jewish blood in him at all. Paul is saying that even though some of these Jewish legalists had sneaked into their midst spreading their false doctrine of living up to the Jewish Law which would put all Christians back into bondage again. Paul says that the true Christian is "Free", that he is "Born Free" when he is saved by Jesus Christ and he is "Free² From the Law." But he also adds that they didn't give in to these Judaizers and continued to preach the "true Gospel." What was that "true Gospel?" It is found in 1 Corinthians 15:1-8, (read this). There it is, Jesus died and rose again and was seen by many as proof.

Paul states very emphatically in the 6th verse that none of those in Jerusalem who appeared as authoritative impressed him. He withstood them to their faces and said what he had to say. For Paul, it wasn't the peace of the church, or peace at any price so that a compromise had to be reached. Instead, it was the "Truth of the Gospel," that mattered. If it meant there was false doctrine to put down, and those who were spreading these false doctrines along the way, so be it. There is only room for one Gospel in the Church and that is the Gospel of Jesus Christ. We must continue to beware of those who come along and tell us, "Yes, the Bible is God's Word, but let me show you what else He has revealed through this or that person." And when we are confronted with the sects and cults who will add what they call "Further revelation" to the Word of God, we must stand against them as preaching and teaching falsely and wrongly.

Paul points out in the 7th and 8th verses that Peter was sent to be the Apostle to the Jews, which is what "the circumcision" means; and he, Paul, was sent to the Gentiles, or the "uncircumcision." And both of them were empowered by the Holy Spirit to work effectively in their respective roles to the Jews and the Gentiles as Paul points out in verse 9.

Then Paul relates how he was received by ~~xxx~~ certain of the apostles, in the 9th verse, (read this). The James mentioned here is not the apostle James. He had been martyred prior to this and this James is none other than the Lord's brother, and he had become head of the Jerusalem church. It is ironic also ~~xxxxxx~~ that he should welcome Paul so warmly because he was a strict legalist, Jewish in every sense of the word, But he overcame his legalism and knew the "True Gospel" didn't entail following the old Jewish Law.

So James, the Lord's brother, John, and Peter the apostles greeted Paul and extended the right hand of fellowship. This was significant because the handshake was not merely a formality extended to anyone. We shake hands and it doesn't mean much. But back then, the handshake meant ~~meeting~~ accepting another person as another Christian; a brother in the faith.

And then Paul writes in the 10th verse, (read this). This means that they shared together the needs to be found in the church. There were many poor people who needed help, and they pledged themselves to help the poor. Now here is where works come into the picture. Works are not performed to gain or get salvation as some people mistakenly believe. No amount of works will gain heaven for anyone. It isn't how many years as an usher, choir member, or preacher that gains a person heaven. It is ^{only} ~~merely~~ the Salvation which is provided through Jesus Christ which grants heaven to anyone. No amount of effort on our part can do it. But it is because we have been saved by our Lord and in response to His love for us, that we reach out to share our love to others. Thus we emulate Him in that respect, but again, our works do not grant us passage into God's eternal kingdom. This is what Paul was speaking against in this Scripture, because the Law did not need to be added to the Grace which God had provided through Jesus Christ. This was a good example of people seeking to work to please God.

(Illustration wife, first husband and rules; second husband and rules)

There was once a woman who was married to a very tyrannical husband who demanded that his wife conform to rigid standards which he gave to her. He made her several sheets of do's and don't's and expected her to live up to them. She was required to do these things as his wife, as a mother, and as a homemaker. In time she actually came to hate her husband as much as she hated his list of rules and regulations. But then one day he died very suddenly.

Some time later, she fell in love with another man and married him. She and her new husband lived on an almost perpetual honeymoon. She threw herself into her new marriage joyfully and sought to make him completely happy. One day she ran across one of the sheets her first husband had prepared for her to follow. To her amazement she discovered that she was doing ~~exactly~~ for her second husband all of the things her first husband demanded of her, and he had never once suggested any of those things to her. She did them as an expression of her love for him and her desire to please him.

And you see, this is exactly what God wants from us. He isn't concerned in us keeping a list of do's and don'ts in order to please Him. He wants us to live our lives in love and service as an expression of our love for Him. It isn't keeping the letter of the law that makes us ~~Christians~~ true Christians. Instead, it is having Him as our Saviour and living for Him each day.

St. Paul's United Church of Christ
Butler, Pennsylvania
Eighteenth Sunday After Pentecost October 14, 1984
Rev. Ralph Link, Pastor
Mr. Dale Rice, Organist
Dawn Carney, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Come, Thou Almighty King"

Chiming of the Hour

Announcements

Who's Who in the Pew

Joys, Concerns, and Prayer Requests

* Processional Hymn No. 557 "Christ is Made the Sure
Foundation"

* Ascription

* Exhortation

* Confession (In Unison) "Lord God, our Saviour, you have
been faithful in your promise to deliver us from the
guilt of our sins, and make us acceptable to you and
your kingdom. But too often I have not been faithful
in following my promise to obey your will, and I have
not loved my neighbors and enemies. I humbly ask
forgiveness, Lord. In Jesus name. Amen."

* Kyrie

* Assurance of Pardon

* Praise

Pastor: Blessed be the Lord God

People: And blessed be His Glorious Name forever.

* Gloria Patri

Hymn No. 51 "I Heard the Voice of Jesus Say"

Call to Prayer

Pastor: The Lord be with you

People: And with thy Spirit

Pastor: Let us Pray

Prayer

Offering

Offertory: "Cavatina"

Anthem: "O How Happy Are They Who The Saviour Obey"

Scripture: Galatians 2: 11-21

Sermon: "Born Free: Through Whom?"

* Closing Hymn No. 634 "O, How I Love Jesus"

Benediction

Postlude "Trumpet Voluntary"

+ + + + + * Congregation Standing + + + + +

+ The Lovely flowers on the altar have been placed by
Howard McLaren in memory of Fred & Ella Day McLaren.
+ Ushers today will be; Dutch Bowser, Barb Vargo, Jean
Pflugh, and Diane Hollefreund.
+ Mr. and Mrs. Chester Stauffer will greet the congregation
at the door this morning.

+ Nursery will be provided by Mrs. Bonnie Gannon.

+ Dick Mangel and Bob Dellen will be visiting the
hospital this week.

+ Attendance last week was 139 with 7 visitors.

+ Hospitalized: BMH - Herb Shearer and Judy Bowser and
Mildred Wiles is at Hill Crest Nursing Home in Grove
City. Amelia Leighton is now at the Riemer home.

+ Helen Crouse has been recuperating at her sons home
at 145 Hampton Court.

+ FILM #2 -SPIRITUAL PARENTING will be tonight at 7:00
in Rehoboth Hall.

+ We are in need of helpers to distribute flowers after
the service on Sundays. If you are interested in
please contact Dutch Bolam or the office. Thank you.

+ During the month of November, the church will be
pushing wheelchair patients at the VA Hospital, so if
you are called upon please volunteer to help. Please
contact the office or Harry Fry. Thank you.

+ College Informational Spectacular will be held on
October 20th from 9:00 am to 3pm at Community Alliance
Church. This for those people who are seeking inform-
ation about Christian Colleges. Contact the office
for further information.

+ APPLE BUTTER TIME - is fast approaching. We still need
volunteers to help on Friday October 26 and October 27
for making apple butter. Also please turn in your
orders as soon as possible. We also need squeezos
for making applesauce and kettles for cooking out of
doors. Please let Marilyn Snyder or Ginny Mangel know
if you can help.

+ The Daily Bread booklets and Moody Monthly magazines
are still available and can be picked up before or
after the service in the Narthex. *E. McCoy*

+ Chancel Choir - 7:00 PM Thursday

+ Monday - Volleyball

+ Tuesday and Thursday - Aerobics

born free: through whom:
 E_ripture: Galatians 2:11-21
 Thus far let's 2cong Gal P anser critic sevr'l ways
 1st tol conversin by G as an apostle
 1) anser leglism cum 4th fr/thex comgs & expl how
 same thing put dwn conf in Jeru
 No' tel furthr situatin tuk plac & he instru setl disp
 Folo conf Jeru P & Barn return Antioch & 4period time
 all go wel & during this time Petr also cum Antioch
 erly church eat feast cal Agape Feast=(EXPLAIN)
 (Bcuz feast Xpians sumtime persecut Bcuz canibals)
 In Ch Ant. all thoz in Ch partuk of feast=no matt'r if
 Jews, Gents=all shar in common
 Petr bin Ant sum time eat w/Gents & C no harm do so
 & P expl this 2congs Gal 2get pt acros & so wrot==
 vss 11-13=He say Petr cum Ant, ther 4awhil, then J Xpiar
 cum & suposed sent by James(prob ly Bcuz James no
 tel folo Law, or hav othr Xpians do so)
 & wen Bgin spk bout Gents/Jews eat 2gethr, Petr stop &
 only eat w/Jew-Xpians
 Othrs saw & folo suit & evn Barn knu betr do same
 P says=vs 11-tol Petr off Bcuz caus disension & no need
 vs 14=P tel conversatin w/Petr
 he say tuk Petr 2task Bcuz Petr a Jew, was liv as Gent
 & go bak 2B Jew=he knu betr
 (Ilus Petr & no eat unclean food/visin of G, etc)
 Petr eat w/Jews & deman othrs=Gents=do likwis
 vss 15-16=In vs 15=no sinrs of Gents=derogatory term
 Gents cal=dogs & Jews no hav anythin 2do w/them
 P say=We who born specil, Jews by birth, R not same
 league with the Gentil dogs
 th list wat they kno=Law duz no sav, or justify man
 B4, only Js Xp's sacrifi' acomplish 4anyl
 vs 17=If persn who Xpian, continu delib sin as B4 cum
 2 Xp, duz mean Xp minster of sin????
 God forbid! lik we say=Perish the thot
 Wat mean=If G's grace encourag man 2sin, that man has
 wrong conceptin wat G's grace realy is=expl 4thur=
 vs 18=If I go bak 2 Law wh/Js made nul/void by deth,
 then I stil in my sin, un4givn thru Xp=conclud thot=
 vs 19=Ince agin mean=law of no efect 4salvatin & G
 provid real sub 4 Law which was Js Xp
 P lk at cros of Js & C agony, sufr tuk plac & spirtuly
 pictur self as crucfy w/Savior=unlik Savior P no ded
 or did he dy as Js had 2 & says=VS 20=READ=(livth me)
 Insid P ther liv persn & that persn Js Xp & ultimat
 of this is=VS 20=remaindr vs=READ
 i led try liv lif obed 2ruls/regs lik Mos Law, P now
 yield self 2 H Sp 2liv lif pleas 2 God=G plac in him
 sub 4 Law

(Ilus brier bush & roses)
 (This wat P say 2peop cong Gal-it not our selvs that
 anythin, or anythin cum out us own stren)
 Insted, wat G put in2 us that maks us wat we R
)giv Js Xp 4 & in our livs & wen H Sp sho from
 within our livs, then thez livs R worthy of that call
 P ids=VS 21=READ
)yizers want 2mix Law/Grace & P say this imposibl
 2go bak 2Law is 2set asid that which G had dun thru
 Js Xp
 P stat if this the case, then Xp died for nothing
 His sacrifi' wasnt necessary if Law stil in efect
 (Ilus boy hear preach bout crucifixion & cry bout it
 & isnt this norml react 2most all Xpians?
 We kno wat tuk plac 4us in lif/deth/res Js Xp, but
 how duz affect us?
 R we evr mov by it?
 We hear mesag Sun aftr Sun & walk away as nuthin
 evr hapen
 P purp 4writ not only stir up peop 2whom specif writ,
 but 2stir up any who may read futur gens
 We hav bin BORN FREE, but do we kno THRU WHOM?
 Can we say with P=VS 20=READ ??????
 If we cant then we striv liv thru Law/works or sum-
 thin apart from Gospl
 Do we hear & kno truth of Him THRU WHOM we hav bin
 BORN FREE????
 Or do we hear it & walk away as nuthin evr hapen?
 G grant we may hear, B mov by it 2liv it, or els==
 JESUS is ded in vain.

"Born Free: Through Whom?"

Scripture: Galatians 2:11-21

Thus far in this letter to the congregations in Galatia, Paul has answered his critics in several ways. First, he told of his conversion and selection by God as an apostle. Then he answered the legalism which was coming forth from these congregations by explaining what had happened at a conference in Jerusalem to put down this very thing. Now in this Scripture he tells of a further situation which took place in which he was instrumental in settling a similar dispute.

Following the conference in Jerusalem, Paul and Barnabas returned to Antioch. For a period of time everything seemed to be going well. During this time, Peter also came to Antioch. In the early church of this time it was customary to share together what was known as the "Agape feast," or meal. The word "Agape" is Greek for "love." Now this word is one of four which define love, but this derivative speaks of a pure, deep love such as God has shown to man. When it was used to speak of the meal, or feast shared by fellow believers, it spoke of a special love that fellow Christians had together, something they shared in common. These Agape meals, or love feasts as they were called, consisted of everyone contributing what they had, meager as it may have been. Frequently, at the close of their fellowship together they would all partake of the Lord's Supper and this is why the early Christians were persecuted. Those outside the church heard that they "ate the body of Christ" and "Drank His blood" and so they were accused of cannibalism, because they didn't understand what this was all about. So it was that those in the church in Antioch shared these "Love Feasts" together. All of them, that is! It didn't matter that some were Gentiles and some were Jews. They saw no distinction between themselves and they shared together and in common.

So Peter had been in Antioch for sometime eating with the Gentiles and seeing no harm in doing so. Paul explaining this to the congregations in Galatia to get his point across wrote in verses 11 through 13, (read these). So he is saying that after Peter was there for a while, some Jewish Christians from Jerusalem came to Antioch. Supposedly they claimed to be sent by James, but they must have lied, because James would not have told them to continue to follow the Law, or have other Christians do so. Now when they began to speak out against Gentiles and Jews eating together, Peter who had been doing this stopped eating with Gentile Christians and only ate with Jewish Christians. Others saw what he was doing and they followed suit even to the point that Barnabas, who had been with Paul and knew better, began to do the same thing. So Paul says in the 11th verse, "I withstood him to the face, because he was to be blamed." He says, he told Peter off because he was causing dissension in the Church and this wasn't needed.

Then Paul tells of his conversation with Peter starting in the 14th verse, (read this verse). Paul is saying that he took Peter to task because Peter being a Jew was now living and acting as a Gentile. Peter knew better. You may recall that as a devout Jew he would not eat with Gentiles at the beginning of his ministry. At this point God gave him a vision in which he was instructed to eat Gentile food because it was not unclean as he had pronounced it. So here he was, some years later eating like any ordinary Gentile. But when some Jewish Christians came along and demanded that this practice be stopped, Peter went back to eating with Jews only, but also demanding that the Gentiles begin to live as the Jews did.

Then Paul goes on to explain this position in a logical manner for Peter to see for himself as we read in verses 15 through 16, (read these). In the 15th verse the term, "and not sinners of the Gentiles," is a rather derogatory manner of speaking of the Gentiles. Jews were forbidden to have anything to do with Gentiles. A Gentile was called "a dog," which ~~was~~ was the worst term which could be applied to anyone. So Paul says, "We who are born special, Jews by birth, are not in the same league with the Gentile dogs." And then he lists what they happen to know which is that the Law does not save, or justify man before God, only Jesus Christ's sacrifice can accomplish that for anyone.

And he adds, (read verse 17). What Paul is saying here is that if a person is a Christian, but continues to deliberately commit the same sins he did before he came to Christ, does this mean that Christ is the minister of sin? In other words, ~~do~~ do the actions of some so called "Christians" make the sacrifice of Jesus of little value? His answer is, "God forbid." We might say, "Perish the thought." Paul means that if God's Grace encourages man to sin, that man has the wrong conception of what God's Grace is. And he gives further explanation of this in the 18th verse. "For if I build again the things which I destroyed, I make myself a transgressor."

In other words, If I go back to the Law which Jesus made null and void by His death, then I am still back in my sins and unforgiven through Christ, which is what Paul is declaring. And he concludes this thought in the 19th verse where he says, "For I through the law am dead to the law, that I might live unto God." And once again he means that the law is of no effect for salvation and God has provided the real substitute for the law which was Jesus Christ. Then Paul sums all of this up and adds a richer deeper meaning to all that he has written as he says in the 20th verse, "I am crucified with Christ."

Paul looks at the cross of Jesus and there he sees the agony, the suffering which took place there and spiritually he pictures himself as being crucified with His Saviour. But unlike the Saviour, Paul is not dead, or did not die as Jesus had to and he says, "Nevertheless I live; yet not I but Christ liveth in me."

Inside of Paul he is saying, there is a Person living and that person is Jesus Christ. And the ultimate of being indwelt by Jesus is, "And the life which I now live in the flesh I live by faith in the Son of God, who loved me, and ~~gave~~ gave Himself for me." Instead of trying to live his life in obedience to a set of rules as found in the Mosaic law, Paul yields himself to the Holy Spirit to live a life pleasing to God. God has placed in him a substitute for the law.

(Illustration of brier bush and roses)

There is a fable of a common brier that grew near a rose garden. One day the gardner came along with his spade and dug it up. As he lifted it from the ground the brier said, "Does he know what he is doing? Doesn't he know that I'm only a common brier?" The gardner took the brier and planted it in with the roses. Again the brier spoke and said, "What a mistake, planting me among these beautiful roses." Then with a sharp knife the gardner ~~took~~ cut a large ~~xx~~ amount of the brier away. And on the main stem he made a slit into which he placed the stem of a rose bush, and he bound the wound. The next year, when the roses began to bloom beautiful and fragrant roses burst forth from the common brier. The gardner passed the garden and stooped and smiled as he said, "Your beauty old brier is not due to that which came out of you, but to that which I have put into you." This is God's Grace in His people's lives.

This is what Paul was saying to the people in the congregations in Galatia. ~~xxxxxxxxxx~~ It is not we ourselves that are anything, or anything that comes out of us in our own strength. Instead, it is what God has put into us that makes us what we are. He has given us Jesus Christ for and in our lives and it is when His Holy Spirit shows from within our lives that these lives are worthy of that calling.

But Paul then adds, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

The Judaizers wanted to mix grace and law and Paul is saying that this is impossible. To go back back to the law is to set aside that which God had done through Christ. Paul states that if this is the case, then Christ died for nothing. His sacrifice wasn't necessary if the law is still of effect,

(Illustration of boy hearing preaching about the Crucifixion)

A young boy was taken to church on Good Friday to hear his uncle preach. The uncle preached an eloquent sermon about the Crucifixion. The boy was so moved by this horrible event and story, that he began to cry. He looked around because he was suddenly aware that people were staring at him. All that he noted was the unmoved people who were looking at him as though he were some sort of oddball. Later he said, "They all walked away as if nothing had happened."

And isn't this the normal reaction of almost all Christians? We know what took place for us in the life, death, and resurrection of Jesus Christ. But how does it affect us? Are we ever moved by it? We hear the message Sunday after Sunday and we walk away "as if nothing had happened." Paul's purpose for writing was not only to stir up the people to whom he was actually writing, but to stir up any and all future generations of Christians. We have been "Born Free" but do we know "Through Whom?" Can we say with Paul,

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

If we can't, then we are striving to live by the law, or by works, or something apart from the Gospel. Do we hear and know the truth of Him "Through Whom, we have been "Born Free?" Or do we hear it and walk away as if nothing had happened? May God grant that we may hear it and be moved by it, to live it, or else Jesus is dead in vain.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor October 21, 1984
Mr. Dale Rice, Organist
Dawn Carney, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Who's Who in the Pew

Joys, Concern, and Prayer Requests

* Processional Hymn No. 377 "Joyful, We Adore Thee"

* Ascription

* Exhortation

* Confession (In Unison) " We offer unto thee our Father,
Praise for the gift of thy spirit. We ask for thy
Spirit at the times when we are filled with doubt;
when we are filled with hatred; when we are devoid of
patience; when we show forth selfishness. In all
circumstances which are contrary to thy will, send
thy Spirit to help, to heal, and may we know thy
forgiveness, through Christ. Amen"

* Kyrie

* Assurance of Pardon

* Praise; Pastor - Blessed be the Lord God
People - And Blessed be his Glorious Name forever.

* Gloria Patri

Hymn No. 35 "Near to the Heart of God"

Call to Prayer; Pastor - The Lord be with You

People - And with thy Spirit

Pastor - Let us Pray

Prayer

Offering

Offertory

* Doxology No. 382

Installation of Church Staff

Anthem: Gaither and Stevens Medley

Scripture: Galatians 3:1-5

Sermon: "Born Free: Law vs. Faith"

Closing Hymn No. 71 "Faith is the Victory"

* Benediction

Postlude

+ + + + + *Congregation Standing + + + + +

The Lovely flowers on the altar have been placed by
Mr. & Mrs. Ed Walker to the Glory of God.

Ushers for today are Rob Vinroe, Robert Dellen, Randy
Dellen, and Brian Kennedy.

Mr. Martin Henry will greet the congregation at the
door this morning.

Nursery will be provided today by Julee Vargo.

Paul Campbell and Arthur Snyder will be visiting the
hospital this week.

Attendance last week was 102 with 5 visitors.

Hospitalized: BMH Mrs. Cathy Rearick

> FILM #3 MARKS OF A DISCIPLE will be shown tonight at
7:00 P.M. in Rehoboth Hall, followed with refresh-
ments.

During the month of November, the church will be
pushing wheelchair patients at the VA Hospital, so
if you are called upon please volunteer to help.
Please contact the office or Harry Fry. Thank you.

> APPLE BUTTER - Friday October 26 and October 27 will
be working days in Rehoboth Hall and we need lots
of helpers for both days. Please contact Marilyn
Snyder or Ginny Mangel if you are willing to help out
either day. Pack a lunch for Friday and enjoy the
day with us. Saturday is pot luck lunch.

> The slate of people for election in November are;
Elder - Paul Riemer Deacons - Kevin Snyder,
Delores Herrit, and Sandy Sheppeck.

Monday - Spangs Volleyball

Tuesday and Thursday - Aerobics

Thursday - Chancel Choir at 7:00 P.M.

Wednesday - 7:00 P.M. Benevolence Comm. meeting

We recently received the new address for Rob and Cyndie
SP4 R.K. Sybert (they are now in Germany)

Grefrath Radio Site

507 USA-AD

AP0 New York 09103

NOTICE: NOVEMBER 4, 1984

Election of Elders and Deacons

Presentation and Adoption of Budget

Voting on Revisions of Constitution

This will held immediately after the service

in Rehoboth Hall. Please plan to attend.

Scripture: Galatians 3:1-5

thez vss P apeal 2 Gals 2recal persnl exper wen came 2 Xp & wer saved

Ku) 2this sectin=vs 4=SUFFERED=translat experienced word has many defs=(Ilus of two of them=READ)

I: obviu exper wat get fr liv thru many sitiatis

Bu prob=wat has this/that exper taut us? Hav lern?

P ask membs congs Gal Ch same quests

vs 1a=poplr supstitin bout Evil Eye & thez Gals not only suround thez pagn Bliefs, but mos had cum out that envirnment & bakground

So not 2dif 2go bak 2that line of thinking/Blief

P ask how cud resort 2thez pagn idea & noB perceptiv enuf 2underst no l can put evil eye on anyl else

They no Bwitch as may hav bin think

vs 1b=SET FORTH=spk public anouncmen/notic poplr them probly 4runr mod bilborad, smalr=pertain dif things

lfrequent use=I no longer responsbl any debt son incur

P no say placard bin post tel Xp's crucifix, but impl: is that he, P, public proclaim truth this 4any/all hear

P had preach, they seen w/mnd's eye & acpt w/harts the Saviour proclaimed

vss 2-3=P ask peop bout relatsip 2 Xp

import quet=Did they receiv Spirit by do works of law, was by own flesh=od di receiv by faith???

anser=Sp came in2 livs wen Bcam Blievr in Xp, invite in2 harts & livs

Js sed this wud hapn=JOHN 16:7-14=Read & brief explain

Wat hapn is this=Wen persn acpt Js Xp as Saviour, H Sp cum in2 persn's hart & reside ther

B: Blievr has responsblty 2 H Sp & this 2walk Sp

Me. s=he seek obey by read G's Word, pray, daily walk J

P say letr Eph=shudB fil w/Spirit

merly mean as hav thirst watr evr day, & quench w/wat: quench things of G, seek 2hav His Sp fil livs evr day

It ongo proces wh/nevr stop & we R eithr mor full or les ful depend how serius tak faith in Xp

vs 4=Hav U exper all thez things & it has ment nothin 2U? Has evrthing U hav lern bout Xpianity bin of no valu 2U at all?

& then add sarcasticly=IF IT BE YET IN VAIN

He say they jus use excus they didnt underst wat sal all bout & so hav bin seek 2add law 2ther Xpianity & pr/teach not in vain Bcuz knu betr

(Illus Warren Wiersbe idea on this)

Thi wat P say=U kno U R born agin thru faith & faith alr & U no longer need 2hav law w/all its litl do's, dont's, ifs ands, & buts=U HAV XP & U RECEIV HIM by FAITH ALONE

vs 5=P ask 1st quest

Who=HE mentin th/vs? = it is God!

G giv nu birth 2all cum 2Xp 2 Christ

It G who direc His H Sp in2 lif ea nu Blievr & it t law & all men cud produc 2keep man on corse of liv by works & gud deeds in ord 2meet w/G's aprovl & this was corse thez Gals wer folo Bcuz Judyizers wh wer insist in ord 2pleas G, 2B rite w/Him, they had 2hav the law as wel as Xp

All wat P had 2writ 2thez peop can & shudB lk at in this part of Church age & perhaps can ilus w/two ilus (Ilus Nancy Jones old maid in midwest)

nothin of note cudB record bout lif such as this & if she wer a Xpian ther is no evidenc of it, nun at all

Contrast this with another woman (Ilus woman in London, her smile, her Bible)

Was eithr woman of note or prominence? No!

both comon peop, but do U C efect they had on socity?

This esenc wat P get at (Ilus Dr. Richard Halverson, Chaplain US Senate=witnes)

The Jews spent untol hrs question & argu who was tru Xpian Bcuz wat did/didnt do regard 2 law

But P pt out tru Xpianity is that wh liv by FAITH

Xpianity is that which iss shown daily livs

It isnt add up deeds/acts wh/G meticulous mark dwn His blakbord besid our names

It simpl ordnary things of lif which sho cum from hart which is attuned to God

Can only hapn if steep livs in things of God

Need 2read/study Bibl daily basis

Need 2pray many times during day, spk, talk 2 God

Need 2seek 2B fil by H Sp by liv livs clos 2 Lord

TH exact wat P get at wen ask Gals quest=vs 5=READ

And anser 2this questin of Faith vs. Law always cums out that it is by FAITH & not the law that God desires from His peopl.

"Born Free: Law vs Faith"

Scripture: Galatians 3:1-5

As we come to these 5 verses at the beginning of this 3rd chapter we find that Paul appeals to the Galatians to recall their personal experience when they came to Christ and were saved. The key to this section is found in the 4th verse where ^{Paul asks} ~~xxxxxx~~, "Have ye suffered so many things in vain?" The word "suffered," can be translated "experienced." As we think of the word experience, we know there are all sorts of definitions for the word.

(Illustrations of two of these)

"The difference between education and experience: Education is what you get from reading the small print. Experience is what you get from not reading it. - Author unknown

"When a person with experience meets a person with money, the person with ~~xxxx~~ experience will get the money, and the person with the money will get some experience." - Leonard Lauder, CEO of Estee Lauder

I'm sure it is obvious that experience is what we get from living through many situations. But the problem ~~isxxxx~~ seems to be, "What has this or that experience taught us? Have we learned anything from it?" And Paul is asking these members of the congregations of the Galatian church the very same questions.

Paul begins by asking, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"

There was a popular superstition around at this time which was believed by many people concerning the evil eye. ~~Many~~ These Galatians were not only surrounded by these pagan beliefs, but most of them had come out of that environment. So it wasn't too difficult to go back to that line of thinking and belief. So Paul is ~~saying~~ asking how they could resort to these pagan ideas and why aren't they perceptive enough to understand that no one can put an evil eye upon anyone else. They are not bewitched as they may have been thinking.

Then he asks, "Before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

The words "set forth" speak of a public announcement or notice which were popular in that age. It was probably the forerunner of our outdoor billboards, but on a smaller scale. Many of these public announcements were posted pertaining to different things. One which was used frequently was by a father who had a wayward son and he would post a notice, "I'm no longer responsible for ~~my~~ any debts my son may incur." Now Paul didn't mean that a placard had been posted telling of Christ's crucifixion, but his implication is that he, Paul, publicly proclaimed the truth of this for any and all to hear. Paul had preached this and they had "seen" with their mind's eye and accepted with their hearts this saviour proclaimed.

And now Paul continues to ask these people about their relationship to Christ

as we read in the 2nd and 3rd verses. "This only would I learn of you, received you the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

He is asking the important question, "Did they receive the Spirit by doing the works of the law, was it by their own flesh? Or did they receive it by faith? The answer of course is that the Spirit came into their lives because they came to Christ and invited Him into their hearts and lives. Jesus said this would happen and we read of this promise in John 16:7-14 -(Read this.) What happens is this: When a person accepts Christ as their Saviour the Holy Spirit comes into that person's heart and resides there. But the believer has a responsibility to the Holy Spirit and this is to Walk in the Spirit. This means he is seeking to obey by reading God's Word, by prayer and by a daily walk with Jesus Christ. Paul tells us in his letter to the Ephesians that we should be filled with the Spirit. This merely means just as we have a thirst for water every day and we quench that thirst by drinking water, so we should quench our thirst for the things of God by seeking to have His Spirit move us in our daily lives. It is an ongoing process which never stops and we are either more full or less full than others depending upon how seriously we take our faith in Christ.

Then Paul asks in the 4th verse, "Have ye suffered so many things in vain?" The question is, "Have you experienced all of these things and it has meant nothing to you? Has everything you have learned about Christianity been of no value to you at all?" And then he adds sort of sarcastically, "If it be yet in vain." He is saying that they are using an excuse that they didn't understand what salvation was all about and so they have been seeking to add the Law to their Christianity and that the preaching and teaching was not in vain, because they knew better.

(Illustration of Warren Wiersbe idea on this)

The illustration of human birth is appropriate here. Two human parents are required for a child to be conceived and born and two spiritual parents are required for a child to be born into God's family; The Spirit of God and the Word of God. When a normal child is born, he has all that he needs for life; nothing need be added. When a child of God is born into God's family, he has all that he needs spiritually; nothing need be added! All that is necessary is that the child have food, exercise and cleansing that he might grow into maturity. It would be strange if the parents had to take the child to the doctor at one month to receive ears, at two months to receive toes and so on."

- Warren Wiersbe, from "Be Free." -

This is what Paul is saying. You know that you are born again through faith and faith alone. You no longer need to have the Law with all of its little do's don't's, ifs ands and buts. You have Christ and you receive Him by faith alone.

And then Paul asks one final question in the 5th verse, "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the law, or by the hearing of faith?"

Who is the "He" mentioned in this verse? It is God! God has given the new birth in the life of everyone who comes to Christ. It is God who directs His Holy Spirit into the life of each new believer and it is not the law and all that man could produce to keep man on a course of living by works and good deeds in order to meet with God's approval. And this is the course these Galatians were following because of the Judaizers who were insisting that in order to please God, or be right with Him, they had to have the law as well as Christ.

All of what Paul had to write to these people can and should be looked at by those of us in this ~~xx~~ part of the church age. Perhaps we can illustrate what he was trying to say with two illustrations.

(Illustration of Nancy Jones the old maid in the midwest)

Miss Jones an elderly spinster lived all of her life in a small town in the midwest. She was known as the oldest resident in the town. So when she died the editor of the local newspaper wanted to print something appropriate for her in the paper. But he could find nothing to write about her. She had never gotten any notoriety and had done nothing ~~xx~~ worthy of printing. The editor went to the local restaurant for a cup of coffee and he met the man who had the tombstone business in that town. He asked him if he had any information to give, but the tombstone man said he was as much in the dark as to what to put on her tombstone as the editor and his paper. The editor decided that when he got back to his office he would give this assignment to the first reporter he met. The only reporter available was the sports editor. So he told him he wanted a small article about Miss Jones for the paper and perhaps he could share it with the tombstone man. Supposedly if you walk through that town you will see a tombstone in the cemetery which states:

Here lies the bones of Nancy Jones,
For her life held no terrors.
She lived an old maid. She died an old maid.
No hits, no runs, no errors.

Nothing of note could be recorded about a life such as this and if she were a Christian, there is no evidence of it. None at all. But contrast that with the woman in London.

(Illustration of woman in London, her smile, and her Bible)

One day a woman was crossing a street by London station when an old man stopped her. He said, "Excuse me ma'am, but I want to thank you." She looked at him and asked, "Thank me? What for?" He replied, "Yes ma'am, thank you. I used to be the ticket collector, and when you went by you always gave me a cheerful smile and a good morning. I knew that smile must come from inside somewhere. Then one morning I noticed you carried a little Bible in your hand. So I bought one too, and I found Jesus."

Was either woman of note or prominence? No! They were both common people. But do you see the effect they each had on society? This is the essence of what Paul was getting at. The Jews spent untold hours of questioning and arguing as to who was a true Christian because of what they did or didn't do in regard to the old Law. But Paul pointed out in all of his writings that true Christianity is that which is lived by faith. Christianity is that which is

shown in our daily lives. It isn't adding up deeds and acts which God meticulously marks down on His large blackboard beside our names. It is the simple ordinary things of life which show they come from a heart that is attuned to God. This can only happen if we steep our lives in the things of God. We need to read and study the Bible on a regular basis; we need to pray many times during the day; and we need to seek to be filled by His Holy Spirit by living our lives close to the Lord.

This is exactly what Paul was getting at when he asked the Galatians the question: "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth He it by works of the law, or by the hearing of faith?" And the answer to this question of Faith vs the Law always comes out, that it is by faith and not the law that that God desires from His people.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 28, 1984
Mr. Dale Rice, Organist
Kelly Mangel, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Who's Who in the Pew
Joys, Concerns, and Prayer Requests
*Processional Hymn No. 547 "The Church's One Foundation"
*Ascription
*Exhortation
*Confession (In Unison) " O God, we recognize that we have
been created by thee, but we have fallen away from
thy creation. We confess that we have not been
obedient people. We acknowledge that we have loved
ourselves too much and our brother too little. For-
give us O Lord, through Christ our Lord. Amen."
*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed by the Lord God
People - And Blessed be His Glorious name forever.
*Gloria Patri
Hymn No. 526 "Faith of Our Fathers"
Call to Prayer: Pastor - The Lord be with You.
People - And with Thy Spirit
Pastor - Let us Pray
Prayer
Offering
Offertory
*Doxology No. 382
Anthem: "I Have Only One Life to Live"
Scripture: Galatians 3:6-18
Sermon: "Born Free: By Justification"
Closing Hymn No. 118 "A Mighty Fortress is our God"
*Benediction
Closing Chimes
Postlude

+ + + + + *Congregation Standing + + + + +

The Lovely flowers on the altar have been placed by
Mrs. Von Maloney in memory of her mother.
Ushers for today are Richard Mangel, Don Kingsley,
Ed Walker, and Gary Penar.
Miss Deb Melton will greet the congregation at the
door today.

Nursery will be provided by Mrs. Sue Gamble.
Harry Fry will be visiting the hospital this week.
Attendance last week was 113 with 13 visitors.
Hospitalized: BMH Ron Brown, Alvin Shakely, and
Mrs. Grace Riddle. VA - William Johnston
Mrs. Betty Clark - 0 J
FILM #4 PERFECTING THE FAMILY will be shown tonight
at 7:00 P.M. in Rehoboth Hall, followed with
refreshments and fellowship.

During the month of November, the church will be
pushing wheelchair patients at the VA Hospital, so
if you are called upon please volunteer to help.
Please contact the office or Harry Fry.

The slate of people for election in November are:
Elder - Paul Riemer
Deacon - Kevin Snyder, Delores Herrit, and
Sandy Sheppeck.

Monday - Spangs Volleyball
Tuesday and Thursday - Aerobics
Thursday - Chancel Choir at 7:00 P.M.

We recently received the new address for Rob and Cyndi:
SP4 R.K. Sybert
Gefrath Radio Site
507 USA-AD
APO New York 09103

Notice: NOVEMBER 4, 1984
Election of Elders and Deacons
Presentation and Adoption of Budget
Voting on Revisions of Constitution

This will be held immediately after the service
in Rehoboth Hall. Please plan to attend.

Apple Butter Orders may be picked up in the Hall
immediately after the service today.

"Born Free: By Justification"
Scripture: Galatians 3:6-18

How many kno wat PROCRASTINATION means?
(Il boy, preachrs son, & techr ask=Procrastination)
Now contrar Blief along thez lines, we try no preach
procrastinatin, or 2 sugest we practice it
Th's portin P's letr deal=Justification
vss 6-7=P say rigteousnes place Ab act, Bcuz Bliev G's
proms; words=act 2=fr/word impute=plac 2 l's act
wen sinr acpt Xp & salv, G's ritenes plac his act
(lik plac money frends bank act 4 him)
redeem sinr noB brot 2judgmen 4sins, slate wipe wlean
& G's ritnes plac 2his act
& P say whethr Jew/Gent, erthly childrn of Ab Bcuz
folo wat he did
Vss 8-9=Heathn=Gents; & P say no matr who cum 2 Xp is
son of Ab Bcuz do wat Ab did & that is cum 2 G by Fait
Jew Bliev had 2b Jew 2hav relatship w/Ab & Bliev it
inherit, pass dwn=& peop 2day Bliev bout Xpianity
P say 2 Judyizers say ad law 2 Xpianity, WRONG
vss 10-12=sumup vs 11=READ, nobody cud liv complet Law
2B kept mus keep 100%=if brk 1, brk all, nol cud do
vss 13-14=P ask=Duz law put sinrs undr curs? Xp redeen
fr/curse; Do U want bles of Ab? Cum thru Xp
Do U want gift of Sp?, but R Gent?=giv thru Xp 4 Gents
All U need is Xp & no need go bak Law & Moses
Curse=sep fr/G, doom 2 hell=Expl tree & curse
vss 15-18=spk 8time Promis & promis erth thru Ab bles
Cov agrment between G & Ab, no chang cept by parties
& G no chang
430 yss?? No dif, wat say=G giv law Mt Sinai & Law no
suprced, tak precedenc ovr Cov=G fulfil thru Xp & He
al that need 4 salvatin
But Judyizer say had 2B Xp + law, cermon, days, wks, etc
1516=Oct 31, All Sts. Eve, Germ priest preach agin RC-Ch
Pr among Pr's=Rome & Pilate Stair, L's Prayr Ea step,
(28) & top releas soul purgtory=ask=Is it so???
Cum bak, pr Psalms, then Roms & ~~xxxx~~ 1:17=Just liv fait
& so, Oct 31, 1516 preach serm Bcuz=
(Ilus indulgences & relics of church etc)
Oct 31, 1517 95 pts door Ch Witenburg, Germny
we 2day cal Protestants, Bcuz suposedly protest any-
thing wh/pr, teach ~~anythin~~ salvatin by anythin else
& this cal=Justification by Faith
Persn made ritous site of G by Blief Js Xp sacrifice
He rub 4us & this P say=Read vs 11
Wen Born King of G, wen acpt Js Xp, L & Sav, we born
Free in2 G's famly & mak child of God & dun by Justif
Lik=Just as If I nevr sin & G no ask whethr Jew/Gent;
cert natinalty; Amercin or anythin else

All ask 4U 2B sinr cum 2 Xp by faith,by faith receiv
in2 Ur hart/life

then G Bgin 2liv Ur lif thru H Sp

only Js Xp need,& nuthin else & this wat P try
all any & all who wud read/hear words

"Born Free: By Justification"

Scripture: Galatians 3:6-18

How many of you know what Procrastination means? Good! Then I can tell the following story.

A minister's son had heard his dad preach on Justification, Sanctification and all of the other "ations" of the church. So he was ready when his Sunday School teacher asked if anybody knew what "procrastination" meant. He answered, "I'm not sure what it means, but I know our church believes in it!"

Now contrary to any belief along these lines, we try not to preach procrastination, or to ~~practise~~ suggest we practice it. But this morning we are going to look at "Justification." This particular portion of Paul's letter to the Galatians deals with this theme.

First Paul points out in verses 6 and 7, "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham."

Paul is saying that God's righteousness ~~ix~~ was placed to Abraham's account, only because he believed God's promises. The words "accounted to," are from which Paul used in Romans, which is "imputed." ~~a word used in the scriptures which is~~ This word actually means, "to put to one's account, to place in someone's account." When the sinner trusts Christ for his salvation, God's righteousness is placed in his account. ~~It would be similar to placing money in a friends~~ It would be similar to placing money in a friend's bank account for his use. But the difference of course is that in God's sight, the redeemed sinner will not be brought into judgement for his sins. His slate is wiped clean because God's righteousness has been placed in his account. Here, Paul says these people, all who accept Christ whether Jew or Gentile are the earthly children of Abraham because they are following exactly what he did.

But Paul knowing the Jewish mindset he is dealing with quickly adds in verses 8 and 9, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, 'In thee shall all nations be blessed.' So then they which be of faith are blessed with faithful Abraham."

The word "heathen" in verse 8, simply means "Gentiles." And what Paul is pointing out is that anyone, no matter who, who comes to Christ is a son of Abraham because he is doing exactly the same thing Abraham did and that is to come to God in faith. The Jews believed that you had to be a Jew to have a relationship with Abraham. They believed that this was something which was inherited, handed down from ~~father to son~~ being a member of the Jewish family. Some people today have the idea that if ~~ye~~ a person is born into a Christian family, that person is automatically a Christian and this is simply not true. What Paul was trying to say to these Galatian Christians was that for the Jewish Christians among them, the Judaizers, who demanded the Gentiles accept the law in order to be a complete Christian, was completely wrong. He was saying that all who are true believers, who are of faith, are blessed with

with believing Abraham.

Then Paul adds in verses 10 through 12, "For as many as are of the works of the law are under the curse: for it is written, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.' But that no man is justified by the law in the sight of God, it is evident: for, 'the just shall live by faith.' And the law is not of faith; but, the man that doeth them shall live in them."

What Paul is saying here is summed up in the 11th verse by the words, "The just shall live by faith." Nobody could ever live completely by the law. It was impossible to do so then and it is impossible to do so now. In order to keep the law, all of it must be kept 100% of the time. To break one of the laws is the same as breaking them all because the law demanded perfection, which man does not possess. But God knew that man could not keep the whole law so He provided for man and this is what Paul is saying in the 13th and 14th verses. "Christ hath redeemed us from the curse of the law being made a curse for us: for it is written, 'Cursed is every one that hangeth on a tree:' that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Paul is asking, "Does the law put sinners under a curse?" Then Christ has redeemed us from that curse! Do you want the blessing of Abraham? It comes through Christ. Do you want the gift of the Spirit, but are a Gentile? This gift is given through Christ for Gentiles! All you need is Christ and there is no need to go back to the Law and Moses." The curse Paul is talking about here is to be removed from a relationship with God and doomed to hell. Jesus died on the cross, or the "tree" as Paul calls it, and was considered as being cursed because this was what happened to those outside of the Law. But Paul says this was the means that God used to bring salvation to everyone, both Jew and Gentile.

Now in the next four verses, 15 through 18, Paul speaks of the "Promise" and uses this word eight times in these verses. ~~Now~~ Paul was saying that the promise was that through Abraham all the earth would be blessed. This was a covenant agreement and like all pacts of this sort could not be changed years later and if it was to be changed it could only be done by the two parties involved in the agreement. Those parties were God and Abraham. And it was God who made the covenant with Abraham and not the other way around. It was God's covenant of Grace. So now Paul says, about 430 years after this, and he was not giving a hard and fast period of reckoning, and the exact time is not all that important anyhow. What he was saying was that a period of time after the covenant was made by God with Abraham, God gave the law at Mt. Sinai to Moses and the people of Israel. This law in no way superseded or took precedence over the covenant. And so what Paul is saying is simply that the Law was of no effect and that God fulfilled the promise of His covenant through Jesus Christ, and Jesus Christ was all that was needed for salvation

But those Judaizers were saying that it was not just enough to have accepted Christ and to have become a Christian. It had to be Christ, plus the law with all of its ceremonies and observances of days and weeks and months. In the year of 1516 on October 31st, All Saints Eve, a young German monk 33 years of age, preached against a practice taking place within the Roman Catholic Church which had caused him to reflect upon the truth of it. This monk was a ~~xxxxxx~~ priest among priests. By his own admission, if it were possible to have salvation through good works, he had it because of his dutiful obedience to following all of the rituals and ceremonies of the church. He had returned from a trip to Rome several years before and ~~ix~~ while there had observed firsthand the flippant, irreligious actions of the clergy. ~~xxxx~~ He had climbed the 28 stairs called Pilate's stairs which had supposedly stood in front of Pilate's palace. If a pilgrim climbed those stairs on his knees repeating ~~xx~~ the Lord's Prayer on each step, when he reached the top, a soul would be released from Purgatory. This priest, Martin Luther by name, climbed those stairs on his knees repeating the Lord's Prayer on each step, and when he reached the top he questioned, "can it be so?" He returned from Rome and began to preach and lecture on the Psalms and it was here that he began to question the church's teachings. Then he began to preach and teach on the letter to the Romans and in the 1st chapter, the 17th verse he read, "The just shall live by faith." It was at this point that he questioned more deeply what he had been taught to believe. And it was this which caused him to preach on that All Saints Eve in 1516 a sermon against the common practices which were taking place.

(Illustration of indulgences and the relics of the church and so on)

From this sermon he progressed until on October 31st 1517 he posted 95 points of argument against the church on the church door in Wittenburg Germany. This was the start of what became known as the "Reformation." It was called this because it did indeed reform the entire church and brought forth the portion of the church in which we find ourselves known as "Protestants" because we supposedly "Protest" against anything which preaches or teaches salvation by any other means than by faith. And this is known as "Justification by faith." In other words, a person is only made righteous in the sight of God, or is justified, by simple belief in Jesus Christ as the One who made the sacrifice of Himself on the cross as a substitute for each person. That simple belief is faith, and it is through this faith alone that anyone is made right, or righteous or is justified in God's sight. This is exactly what Paul is saying once again in this letter to the Galatians in the 11th verse, (read this). ~~xxxxxxx~~ When we are born into the kingdom of God, that is, when we accept Jesus Christ as our Lord and Saviour, we are Born

Free." We are born into God's family and that makes us each one, a child of God. This is done "By Justification." Someone has said the way to explain this is to say it, "Just as if I never sinned," and that, plain and simple is justification. God doesn't ask you to be a Jew; or to be a Gentile; or to be of a certain nationality; nor to be an American, or anything else. All that He asks is for you to be a sinner who comes to Christ and by faith receives Him into your heart and life. It is then that God can begin to live in your life through His Holy Spirit. It is ^{only} ~~through~~ Jesus Christ that we need and nothing else, and this is what Paul was trying to tell ~~the people~~ any and all who would read and hear his words.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor November 4, 1984
Mr. Dale Rice, Organist
David Andrews, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Who's Who in the Pew
Joys, Concerns, and Prayer Requests
*Processional Hymn No. 318 "Come, Thou Fount of Every Blessing"
*Ascription
*Exhortation
*Confession (In Unison) "Father, we have erred; we have strayed. We have followed our own desires. We have offended your will. We have done those things we shouldn't have, and have not done those things we should have. Have mercy on us. Restore us. For we are truly sorry for all our sins. Through Jesus Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise: Pastor-Blessed be the Lord God
People-And Blessed be His Glorious name forever.
*Gloria Patri
Hymn No. 36 "No One Understands Like Jesus"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory
*Doxology No. 382
Anthem: "The Lord Bless You and Keep You"
Scripture: Galatians 3:19-29
Sermon: "Born Free: Why the Law?"
Closing Hymn No. 520 "Lord, Dismiss Us with Your Blessing"
*Benediction
Closing Chimes
Postlude

+ + + + + *Congregation Standing + + + + +

The lovely flowers on the altar have been placed by Mrs. Lois Stokes in memory of late husband Earl. Ushers for today are Art Carney, Dan Bosko and Martin Henry.

Mr. Dan Bosko will greet the congregation at the door this morning.

Nursery will be provided by Mrs. Sue Gamble.

Bill Thompson and Marty Henry will be visiting the hospital this week.

Attendance last week was 125 with 12 visitors. *MILANSA WILES*

Hospitalized: BMH Mrs. Grace Riddle and Kenneth Hoover.
VA - William Johnston -

Monday - Women's Mary Prugh 7:30 in kitchenette
- Spangs Volleyball

Wednesday - Church Council at 7:00 PM
Tuesday and Thursday - Aerobics

WOMEN'S CRAFT DAY - Wednesday Nov. 7 at 10:00 am. A day sponsored by the Women's Fellowship. Tray favors for the VA hospital will be made, followed by a salad luncheon. Women are asked to bring a small salad. All women of the church are invited to join in this day of fellowship.

Chet Stauffer would like to express his thanks for all of the cards and best wishes sent to him upon his retirement.

We are still in need of people to help distribute flowers after the service on Sundays. We would like those who place the flowers on the altar to please take them after the service.

➤ TODAY IMMEDIATELY AFTER THE SERVICE IN REHOBOTH HALL
Election of Elders and Deacons
Presentation and Adoption of Budget
Voting on Revisions of Constitution

The slate of people for election today are;
Elder - Paul Riemer
Deacon - Kevin Snyder, Delores Herrit, Sandy Sheppeck

The things that go in one ear and out the other don't hurt as much as the things that go in one ear, get all mixed up, and then slip out the mouth.

"God can make you anything you want to be, but you have to put everything in His hands."

"Born Free: why the law:
 Scripture: Galatians 3:19-29
 (illus of laws & Jewish law)
 This shud giv idea extrens of law; J law time P had
 evc many minute observs & J Xpians insiet Gent Xpi
 add law 2lives or wer not totl Xpians
 T x peop kno as JUDYIZERS & prevlent congs Galatia
 P continu defens tru Xpianity seek prov puepos law
 was intend 2 serv
 vs 19a-Wat purpos law serv?-we wud ask-Why the Law?
 vs 19b-P anser own quest & pt out w/out law who kno
 he comit sin? & so law pt up need of a Saviour
 P spk seed & we pt our las wk G made prom Abe thru
 him worl wudB bles & from him cum seed 2bring bout
 Law givn til time wen seed cum & that Js Xp
 P add=angls/mediator=G giv law angls=then Moses=med.
 vs 20=P say med=lik Mose,go tween G & peop,but G no
 need 2;giv prom 2 Abe direct;whil med work w/2 grps
 G is ONE & oprat on One 2 One basis
 vs 21=P rais quest law/vs prom=anser=both neces Bcuz
 justficatin,B made rite w/G,no posib thru law
 vs 22=continu anser this vs
 law sho all men sinrs & scrip draw this conclusin &
 this mak posib prom 2B fulfil thru Js Xp & faith in
 Him giv completin of prom=4givnes,eternl lif w/G
 vs 23=termnolgy mankind kep prisn=shutup,or lok away
 await rev Js Xp as 1 to set us free
 as tho evr 1 B4 Xp cum 2 Xp,sit deth row
 (Illus 3 execut this wk;complain deth sentenc & mus
 not Bliev law wud do wat sed do)
 & this situatin man find self in prior acpt Js Xp as
 pr 1 sent fr/G
 2cum 2Him is 2B fred from deth row,hav sent comut 2
 lif eternl w/Gvs 24=P use analgy Gr/Rom cultur
 Skulmastr=PAIDAGOGUS 2Eng=Pedagogue,& mean teachr
 (Examp trust slay gardian yng boys houshol;taut obed
 disciplin;tuk skul evr day;saw 2safty & was 2keep
 boys fr/temptatin cudB rais 2manhood)
 P compar law 2 slav & say brot 2 Xp wher cud reach
 maturty & B justfy by our faith
 vs 25=wen persn receiv Xp as Sav no longer need suml
 2seek 2lead us 2maturty & this functin law served
 Wen Js cam prom fulfil & law had serv purpos
 vss 26-27=P mak pt say thoz who hav cum 2 Xp R child
 ren of G
 No talk universl fatherhu of G=all peop childrn G
 We anB certin G concern all peop walk erth,but not
 all them His childrn
 thoz outsid Xp,G canot claim His,they childrn Devil
 & Satan who they Blong 2

vs 27 P talk baptism
 This no watr baptism anykind,it bap of Spirit
 Wen persn acpt Xp as Sav,persn receiv bap of H Sp
 othr word=H Sp tak up residenc that persns lif
 we P say=thoz cum 2 Xp R baptiz in2 Him & in a
 sens hav "put Him on"
 P fr nothr custom tuk plac homes Rom boys wen cum
 of age=dres toga of adult,put off robe of child
 vss 28-29=Jew Pharisee sed ea morn=I thank thee God
 that I am a Jew, not a Gentile; a man, not a woman;
 and a freeman, not a slave.
 P state here no need prejudic agin Gents,women,slav
 He say in Xp,all R equal
 No argu equality of sexes as sum interp;he Bliev &
 ritely so=males/females creat by G 4specif purpos/task
 wh/uniqu 2them individ
 vHere he say in Xp evrl who Blong Him,Blonh w/out
 class,race,or sex; interfering
 & then add-if Blong 2Xp,evn tho Gent,whit,blak,yelo
 red,we spirtuly Ab's seed & Bcuz this heirs promis
 G giv thru Abe
 (Ilus Yates pool in west Texas)
 this gud examp Xpian lif
 far 2many of us own it,but no poses it
 We confes 2B Xpain,but no actuly poses it & mak use
 of it
 This wat P try tel thez peop Gal;ea them an heir of
 Xp w/out go thru ritul of law
 They receiv gift G's Grace,but wernt poses it Bcuz
 sum othrs wer plac doubts ther minds bout wat Grace
 was
 B all time thers 4 tak and the liv of it
 1st we Bgin 2day 2tak that Grace ~~fix~~ givn by G
 thru Js Xp & poses it?
 Why not jus grasp wat G ofr & continu 2ofr 2ea &
 evr 1 who will tak it?
 tak it & claim it,& then make claim as P put 4th
 READ vs 29
 Tak it,& claim it,its Urs from God,thru Christ

"Born Free: Why The Law?"

Scripture: Galatians 3:19-29

(Illustration of laws on books in certain states, #536 Sunday Sermons Illus.) Israel Shenker wrote an article for the New York Times Magazine on September 11, 1977 in which he said, "In the Talmud, (a collection of writings constituting the Jewish civil and religious laws), the Jew lived and found his law, ethics, history, philosophy, folklore, and God; it told him how to get up in the morning, how to go to bed at night, and everything in between."

This should give us an idea of the extremes of the law. The Jewish law at the time of Paul had evolved into many, many minute observances and the Jewish Christians were insisting that the Gentile Christians add the law to their lives in order to be complete Christians. These people were known as Judaizers and they were particularly prevalent in the congregations in Galatia. And so Paul continues his defense of true Christianity by seeking to prove just what ~~the~~ purpose the law was intended to serve.

So we read in the beginning of the 19th verse, the question, "Wherefore then serveth the law?" He is asking, "What purpose does the law serve?" We would probably ask, "Why the Law?"

And then as usual, Paul begins to answer his own question. He says, "It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

Paul is pointing up that without the law, "Who knows that he is committing sin?" So the law was given by God to point up man's need of a Saviour. And Paul adds, it was given, "Till the seed ~~come~~ should come to whom the promise was made." We had said last week that God had made a promise to Abraham that through him all the world would be blessed. And from him would come a seed to bring about that blessing. So the law was given until the time when the promised seed would come forth which provided that Saviour and that was Jesus Christ. And then coming back to his discussion of the law Paul adds, "And it was ordained by angels in the hand of a mediator." The law was given by God to angels and they in turn gave it to Moses who was the mediator for the people of Israel. ~~Now if we compare the difference~~ So having said this, Paul now adds in verse 20, "Now a mediator is not a mediator of one, but God is one." Paul is saying that the law was passed from God to angels and then on to Moses who was the mediator for the Jews. But when compared with the promise, it was given by God directly to Abraham. The law was given thirdhand and the promise was given firsthand. Paul says a mediator works between two groups, but God doesn't and hasn't worked this way. He is One and He operates on a One to One basis.

So Paul elaborates on this and we read in the 21st verse, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."

raides

Here Paul ~~xxxx~~ the question of the law versus the promise and he answer it by stating that both the law and the promise were necessary because ~~there~~ ~~xxx~~ justification, or being made righeous before God is not possible through the law. And he continues to answer this argument by adding as we read in verse 22, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

The law showed that all men are sinners and Scripture has drawn this conclusion and this then made it possible for the promise to be fulfilled through Jesus Christ and faith in Him gives the completion of the promise which was forgiveness and eternal life with God. That's what happens with "Them that believe."

In verse 23, Paul writes, "But before faith came, we were kept under the law shut up unto the faith which should afterwards be revealed."

The terminology used by Paul here is that all mankind was kept in prison as it were; "Shut up," locked away in other words awaiting the revelation of Jesus Christ as the One to set us free. It is as though everypperson before coming to Christ is sitting on death row awaiting the punishment for sin.

(Illustration of two executed this past week)

These two men paid for their crimes with their lives. Both of them complained of the injustice of having to die for killing someone else. The one claimed that he was sorry for killing the gas station attenedant in front of the that man's wife. Evidently they didn't believe the law would do what it said it would do.

This is the situation all mankind finds itself in prior to accepting Jesus Christ as the promised One sent by God. To come to Him is to be freed from death row; to have the death setnece commuted to life eternal with God.

Now Paul uses an ~~analogy~~ analogy which the people of the Greek and Roman culture knew very well. In the 24th verse he says, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

The Greek word for schoolmaster here is "PAIDAGOGUS" from which we derive our English word, "Pedagogue" which means teacher. Now Paul was not actually speaking of a schoolteacher, but of a trusted slave most households had whose duty it was to be the guardian of the young boys of the household. He taught them obedience and discipline, but the main part of his job was to take the child to and from school each day. He saw that he got there safely and that he got home safely as well. His duties were such that he tried to keep the child from temptation so he could be raised to manhood. Paul compares the law to this slave and says that it brought us to Christ where we could reach maturity and be justified by our faith.

Then Paul adds in verse 25, "But after that faith is come, we are no longer under a schoolmaster."

When a person receives Christ as Saviour there is no longer the need of someone to seek to lead us to maturity and this is the function the law served. But when Jesus came, the promise was fulfilled and the law had served its

purpose.

In verses 26 and 27, Paul says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have ~~put~~ been baptized into Christ have put on Christ.

Paul makes a point of saying that those who have come to Christ are the children of God. He is not pointing out ~~that~~ the universal Fatherhood of God as some people want to preach and believe. That belief of course is that all people are the children of God regardless of what they believe. We can be certain that God is concerned about each person who walks this earth, but not all of them are His children. Those who are outside of Christ, God cannot claim as His children, because they are still the children of the devil and God will not lay claim to anyone who belongs to Satan. So Paul says that all of those who have claimed faith in Christ are the children of God. Now in the 27th verse he talks about baptism. This may or may not refer to being baptized with water. When a person accepts Christ as Saviour, that person ~~is~~ receives the baptism of the Holy Spirit. In other words, the Holy Spirit takes up residence in that person's life. So what Paul is probably saying, is that those who come to Christ are baptized into Him and they have in a sense "Put Him on." Paul is referring here to a custom which took place in the homes of ~~every Roman~~ Roman boys who came of age. ~~Every~~ Each boy went through a ceremony in which they were dressed in the toga of an adult and put off the robe of a child.

Paul closes this portion of Scripture by saying, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Jewish Pharisee would pray each morning, "I thank Thee, God, that I am a Jew, not a Gentile; a man, not a woman; and a freeman, and not a slave."

Paul is stating that there is no need for prejudice against Gentiles, women, or slaves. He is saying that in Christ all are equal. He is not arguing the equality of the sexes as some would interpret this. He believed, and rightly so that male and female were created by God for certain specific tasks unique to them individually. But here he is saying that in Christ everyone ^{who} belongs to Him ~~without distinction~~ belongs to Him without class or race or sex interfering.

And then he adds that if we belong to Christ, then even though we may be a Gentile, black, yellow, or red skinned, we are spiritually Abraham's seed. And because of this we are heirs as God has promised through Abraham,

~~(Illustration of Lawrence of Arabia and Arabians and water fountains)~~
~~Lawrence was a British scholar, soldier and author~~

(Illustration of The Yates Pool; Mr. Yates owned the land, but didn't possess it)

In west Texas there is a famous oil field known as the Yates Pool. During

the depression this field was a sheep ranch, owned by a man named Yates. Mr. Yates was unable to make enough money to support his family, pay the mortgage and so he was in danger of losing his ranch. So to make a living he was able to get a government subsidy. Day after day he grazed his sheep on the rolling hills of his ranch. Then one day a seismographic crew came to him and asked if they could have permission to drill a wildcat well. So he signed the lease and they began to drill. At 1100 feet they struck a huge oil reserve that gave up to 80,000 barrels of oil a day. And 30 years after the discovery the well was still able to yield 125,000 barrels a day. And Mr. Yates owned it all! The day he purchased the land he got the oil and mineral rights for the property. He was a multi-millionaire living on welfare. What was his problem? He didn't know the oil was there. He owned it, but he didn't possess it.

This is a good example of the Christian life. Far too many of us own it; we confess to being a Christian. But we don't actually possess it and make use of it. This is what Paul was trying to tell these people in Galatia. Each of them was an heir of Jesus Christ without going through the ritual of the law. They had received the gift of God's grace, but they weren't possessing it because some others were placing doubts in their minds about what that grace was. But all the time it was theirs for the taking and the living. And can't we just begin today to take that Grace given by God through Jesus Christ and possess it? Why not just grasp what God has offered and continues to offer to each and every one who will take it? Take it and claim it and then make the claim as Paul put forth, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Take it, and ~~xxxx~~ claim it, it's yours from God, through Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 11, 1984
Mr. Dale Rice, Organist
Kelly Mangel, Acolyte
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Who's Who in the Pew
Joys, Concerns, and Prayer Requests
*Processional Hymn No. 322 "When Morning Gilds the Skies"
*Ascription
*Exhortation
*Confession (In Unison) "Lord we believe in thee; help
thou our unbelief. We confess we love thee; yet
not with our whole hearts. We long for thee; yet not
with our full strength. We trust in thee; yet not
with our whole selves. Make us contrite O Lord,
that we may be renewed from our sinful selves into
men and women, according to thy will and in the
name of Christ. Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name forever.

*Gloria Patri
Hymn No. 625 "Lord, Speak to Me"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory
*Doxology No. 382
Anthem: "Go Not Far From Me, O God"
Scripture Galatians 4:1-20
Sermon: "Born Free: Before and After"
Closing Hymn No. 628 "He Touched Me"
*Benediction
Closing Chimes
Postlude

+ + + + + *Congregation Standing + + + + +

The lovely flowers on the altar have been placed by
Mr. and Mrs. Clarence Sherman in memory of
"Loved Ones".

Ushers for today are Lois Stokes, Joan Campbell,
Marilyn Snyder, and Dutch Bolam.
Mrs. Marilyn Snyder and Kevin Snyder will greet the
congregation at the door this morning.

Nursery will be provided by Beth Tait.
Deb Melton, Mary Lou Davis and Ann Williams will be
visiting the hospital this week.

Attendance last Sunday was 115 with 5 visitors.

Hospitalized: BMH Mrs. Grace Riddle, Kenneth Hoover, ^{out??}
Mildred Wiles, and Sue Shearer. VA - Wm. Johnston
Monday - Nov. 12 7:00 PM Board of Christian Education
meeting in Undercroft.

Monday - Spang's Volleyball

Tues. and Thurs. - Aerobics

Thurs. - Chancel Choir practice 7:00 PM

Thursday November 15th 6:30 PM Butler Area Laymen's
Dinner and Meeting at St. John's U. C. C. in
Evans City. See J. Walter Harmon for tickets.

SCOFIELD BIBLE STUDY - will not meet until notified.

FAMILY THANKOFFERING SUNDAY NOVEMBER 18th "FOOD DAY"

We are asking our congregation to get involved in
a day of food collection for the needy families.
Please bring a bag and not a can. They will be
brought forward during the service for dedication.

A special envelope for Thankoffering is enclosed in
your envelope set. Please use that for the offering
to go to the American Indians.

There is a silent moment
Twixt the darkness of the day,
When all the cares and trials of life
Seem far away.

God holds the heaven in His hands,
And parts the veil of night.....
With reverent gentleness He pushes
Forth the dawns first light.

I feel his presence everywhere,
As sunlight fills the land
It is as if my God above
Were holding fast my hand.

"Born Free: Before And After"

Scripture: Galatians 4:1-20

(Illustration of cartoon of elderly man being admitted to nursing home)

In a ~~xxxxxx~~ cartoon there was depicted ~~xxxxxx~~ an elderly man being admitted to a nursing home. The administrator was questioning him and he asked, "What was your childhood like?" The old man replied, "Its been pretty good so far."

Now perhaps the intent was to show this gentleman had never gotten out of his childhood, or it was seeking to portray that he had gone into his second childhood and was enjoying it. I would opt for this interpretation, simply because that is a part of the point that Paul was trying to make in this portion of Scripture. One of the tragedies of seeking to be legalistic in spiritual matters is that it may appear to show spiritual maturity, when in fact it ~~xxxxxx~~ leads a believer back into a "second childhood." The Galatian Christians were in this situation. The Judaizers had bewitched them into thinking that the law would ~~xxxxxx~~ direct them to be better Christians when in fact it was leading them backwards and they were regressing in their faith. It is something like the plane passengers who heard the voice of the pilot come over the intercom. He said, "Our navigator has lost our course and we have been flying aimlessly for over an hour. That's the bad news. The good news is that we are making very good time."

Paul is still trying to tell them that there is no need to wander about seeking more, or something to add to their Christianity. Instead, they have all they need in Jesus Christ.

(Illustration of Sunday School class and boy quoting 23rd Psalm)

In a Sunday School class in California recently the children were asked to quote their favorite Scripture passage. One 7 year old boy said the 23rd Psalm was his favorite and he began, "The Lord is my shepherd, I don't want nothin."

This ~~ix~~ may not be exactly what the Psalm says, but it is truth in disguise. When we have the Lord leading us, and know that He gave Himself for us, we don't need nothin, we have it all. In this Scripture, Paul points out the Before ~~xxxxxx~~ of their faith, ~~xxxxxx~~ and what should be the "After" of it. This is broken down into three segments; verses 1 through 7; verses 8 through 11; and verses 12 through 20.

In verses 1, he writes, "Now I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father."

Paul is merely pointing out something which is quite elementary and that is, a small child, even though he may be in a position to inherit a vast sum of money, or estates and property from his father, is under teachers and guardians until he becomes of age. Then, and only then is he in a position to inherit what is his from his father. So Paul compares this to the ~~xxxxxx~~ Galatians before they knew of Christ and he writes in verse 3, "Even so we, when we were children, were in bondage under the elements of the world."

Paul is saying that before Christ, everyone was under the law and the law was bondage, it kept the person under a guardianship. The "elements of the world," of which he speaks are the ABCs which the law taught. The teaching of the law was to prepare them for the fulfillment of the promise which was Jesus Christ and ~~xxx~~ in the book of Revelation Scripture tells us, "He is the Alpha and the Omega." He was the A through Z, everything that was needed, and the freedom from the law and bondage.

And so Paul adds to this in the 4th verse, "But when the fulness of ~~time~~ the time was come, God sent forth His Son, made of a woman, made under the law." Everything had been made ready for the fulfillment of God's promise. In the spiritual realm after the Babylonian captivity, Ezra had put together all of the scrolls and so the Jews had the Old Testament which told of this coming Messiah. Synagogues had been established in all of the principal cities so it was possible for the Jews to congregate and learn of God and His plan. The world was prepared culturally through Alexander the Great who had spread the speaking of Greek throughout the world thus breaking down the barriers of speech. The world was prepared politically through the Roman empire. The Romans had built roads and highways linking towns and villages. And so all was made ready for the coming of God's promise and Paul said when all of this was in readiness, "God sent forth His Son, made of a woman." By saying this Paul identifies Him as being both God and man which separates Him from being just another human among humans, or a divine being who would never endure the things of a normal human being goes through. He had to be God in order to ~~fulfill~~ fulfill the role of Saviour. But He also had to be human in order to live as all other men did. But He also had to be under the law which Paul points out ~~xxx~~ at the end of this verse. It was through the law that He stood accused and it was through the law that He suffered punishment and death. But by that death He abolished the law and provided access to God which the law could not do.

Then Paul points out the purpose of the coming of Jesus, "To redeem them that were under the law, that we might receive the adoption of sons."

The word "redeem" has ~~xxx~~ ^a meaning which ~~these~~ these people understood. A man could go to the slave market and pay the price for a slave and either keep that slave, or set him free. By paying the purchase price he had "redeemed" that slave. And we are told there were approximately 60,000,000 slaves for sale in the Roman empire..

Then Paul adds in verse 6, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father."

Here Paul illustrates the Trinity. He speaks of God who sent the Spirit of His Son, which ~~xxx~~ gives the Father, the Son, and the Holy Spirit. And the giving of this Holy Spirit evokes from the individual a love for God that is much deeper than just calling Him Father. Paul speaks of this love

eliciting the response of "Abba." This word is Aramaic and is included in the Greek because it is that which Jesus called God. The word is an endearing term which is similar to "Daddy," or "Papa." So it is more than just Father! It is an endearing term of love from the child to the Father. And Paul says that because of this special love for God, this new relationship, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

The son who was the heir and was being raised by the servants until he was old enough for the inheritance, was considered on the same level as a servant. And so Paul uses this analogy to point out that when maturity ~~xx~~ was reached, the son received the inheritance. So when a person comes to Christ he is the heir of all that God has for Him through His Son Jesus Christ.

Next Paul speaks to the Galatians of their seeking to be religious by the law and the living of days and times, months and years, (read verses 8 through 11) (Illustration of Sunday School teacher and dreaming of Jesus)

A Sunday School teacher had a dream about the Lord Jesus. He asked, "Where are the souls of My children?" "Here are their manners," the teacher replied. "They are well-behaved children and they listen respectfully to everything I say." At this, Jesus took the manners of the children in His hands and turned them into dust. "Where are My children's souls?" Jesus asked again. "Here are their bodies," the teacher answered. "They come to religion class promptly every week." Jesus took the bodies in His hands ~~xxxx~~ and ~~xxxx~~ turned them into dust. again. "Where are My children's souls?" Jesus asked again. "I can give you their brains," the teacher said. "They have memorized the books of the Bible; they know the major and the minor prophets and can recite the Sermon on the Mount." Jesus took their brains into His hands and turned them into dust. "But where are the souls of My children," He asked sorrowfully. At this the teacher awoke and cried out, "I thought I was doing the best for my children, but I neglected to communicate the Good News of a loving and forgiving God who loves all of them."

This is what Paul is saying when he remarks, "I am afraid of you, lest I have bestowed upon you labour in vain."

It isn't religion lived by a set of rules or laws, but ~~the~~ everything which God has for us in Jesus Christ.

Then in verses 12 through 20, Paul sums up much of what happened earlier. The gist of it is that Paul had taken ill and it is thought he probably contracted malaria and came to the higher country of Galatia to recuperate. And while here he preached to them and they listened and believed and were not offended by him or his appearance. In the 14th verse he says, "ye despised not, nor rejected." The word "despised" meant to think of as good for nothing. And the word "rejected" means to spit. So he is saying, "You Galatians didn't think of me as being good for nothing and you didn't spit on me. He even goes so far as to compliment them on being willing to sacrifice the most precious possession they had and that was their eyes. He is telling them in a very nice way how he wants nothing but the best for them and he is expressing his bewilderment concerning their actions and behaviour. This in

essence is what he is saying in verses 19 and 20. "My little children," and here is that endearing term used many times by the Apostle John. He says, "My special ones, my little children, of whom I travail in birth again until Christ be formed in you."

He is expressing the feeling that it is much like giving birth to bring these special people to the Lord and for the Lord to be shown in their lives.

And he concludes, "I desire to be present with you now, and to change my voice; for I stand in doubt of you."

Paul is expressing a desire to be with them, but he is perplexed about them and is wondering if perhaps his language has offended them. So he says he is willing to change his voice, or change his tone in order to get them to understand what he is talking about.

These Galatians had accepted Christ, they knew what the Gospel was all about, but they were being persuaded they didn't have all that was needed to be a complete Christian.

(Illustration of Lizzie Johnson and her life of service, though crippled)

Lizzie Johnson lived in Illinois and at the age of 13 was injured in an accident and spent the remainder of her life, 27 more years flat on her back. Her only view of the world was through a mirror mounted above her bed. But she wanted to do something worthwhile for her life. She heard that an African slave could be freed for \$40. This was back in the early 1900's. So she made a quilt and tried to sell it for \$40, but no one would buy it. So she directed her attention to making bookmarks and these she was able to sell. Through the sale of these bookmarks she was able to raise \$1000 each of the remaining 27 years of her life. She used every penny of that money for worthwhile world projects. One day a bishop from India was traveling through Illinois and he stopped at her house. She gave him the quilt and as he spoke throughout the country he told the story of Lizzie Johnson and then he asked the audience if they would place an offering for missions in the quilt. He was able to raise \$100,000 for missions. Shortly after Lizzie Johnson died, her sister heard that a prominent Japanese Christian was coming to Champaign, Illinois to speak. She determined to go and see if this was the same man her sister had sent money to Japan to support as a young student. But she took sick and was unable to go. But Mr. Matsumoto was told about this and he asked, "Is she Lizzie Johnson's sister?" When he was told this was so, he went from Champaign to the sister's house and told her he had to go to the cemetery to put flowers on the grave of the woman who made it possible for him to get an education.

~~Like the people of~~ Lizzie Johnson served God flat on her back and never thought that it was a limitation to her ability to serve. But perhaps like the people of Galatia we question our limited service for the Lord and feel we need something else to add to it. But we need to know that in whatever capacity we may serve God wants that service regardless how small and insignificant we may think it is. We need to rest in His love and to know as Paul has said, "Wherefore thou art no more a servant, (or living under the law), but a son; and if a son, then an heir of God through Christ."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 18, 1984
Mr. Dale Rice, Organist
Megan Hewis, Acolyte
Kelly Mangel, Acolyte
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting (please welcome those seated near you.)

Joys
Prayer Requests
*Proclamation Hymn No. 394 "Rejoice Ye Pure in Heart"
*The Call to Worship:
Liturgist: O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches.
People: Bless the Lord, O my soul, and forget not all His benefits.
Liturgist: I will pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord's house.
People: I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

*Invocation: (In Unison)
Almighty God, our heavenly Father, the fountain of all goodness, who openest Thine hand and satisfiest the desire of every living thing, we give Thee thanks and praise that in Thy mercy Thou hast brought us through the circuit of another year, and that, according to Thy promise, seedtime and harvest have not ceased. We bless Thee that Thou hast crowned the year with Thy goodness, and hast bestowed upon us the kindly fruits of earth. We pray Thee to grant us grace that we may receive Them thankfully and use them carefully, for our own comfort, for the relief of those who are needy, and for the glory of Thy name. Teach us to remember that it is not by bread alone that man doth live, and grant us evermore to feed on Him who is the true bread from heaven, even Jesus Christ our Lord.
Amen.

*Praise: Pastor - Blessed be the Lord God!
People - And Blessed be His glorious name forever.

*Gloria Patri
Thanksgiving Prayer
Thankoffering Explanation
Regular Offering and Thankoffering envelope
Offertory
Special Thankoffering - (food and monetary gifts)
If you have brought a special offering please bring it forward and present it at the chancel rail.
Thankoffering Prayer of Dedication
Liturgist: Almighty God, Creator and Sustainer of all, Giver of every good and perfect gift: for the joy of seedtime and the riches of harvest; for life-filled seed and sacred earth, for blessed sun and blessed rain; for the bounty of field, garden forest, and mine;
People: We give Thee thanks, O God.
Liturgist: Help us that our farms and homes, our shops and factories, our bodies, minds, and strength may be used as a sacred trust from Thee; that we may be good stewards of all these Thy blessings, and that we may so share our bounty with those in need across the world as to cause all lands to break forth into songs of Thanksgiving.
People: We give Thee thanks, O God; for Thy mercy is everlasting; and Thy truth endureth to all generations.....Amen.

*Hymn No. 334 "We Praise Thee, O God, Our Redeemer"
Anthem: Come, Ye Thankful People Come"
Scripture: Leviticus 23: 33-44
Sermon: "Under His Shelter"
*Closing Hymn No. 687 "God of Our Fathers"
*Benediction
Closing Chimes
*Postlude
+ + + + + *Congregation Standing + + + + +

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - NOVEMBER 24, 1996

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

FELLOWSHIP DINNER - ALL INVITED

CHAIR SIGNUP

*HYMN

PRAYER/OFFERING

*DOXOLOGY ← JR CH. 6 TO 11

PASTORAL PRAYER

HYMN

SCRIPTURE: LEVITICUS 23:33-44

SERMON: "UNDER HIS SHELTER"

ST. PAUL'S, BUTLER - 11/18-84

HYMN

*BENEDICTION

*POSTLUDE

SHERY

KEVIN

BILL - FACE READING

EMMA

EMMA - CAUCAS

BILL - THANKS

JEAN -

UNIPILBY - CANOL

WANDA -

Scripture: Leviticus 23:33-44

(Illus farmers wife, unabl get donky uphil; prachr help
We R time yr lnce agin lk livs realiz cudno made on
our 4ea us, ther I whos luv. car surround us whethr
knr or not

G au natur man fr/beg & so instruc art say thanks
4past blessings & this wat Scrip bout this morn
entir 23 chap Lev devot giv regs concern feasts/festi
this portin Scrip=F of Tab; F of Booths; also cal F of
Lord, or simpl Feast; & apropr=Feast Of Ingathering
latr name mak appropriate our atentin Thankoff Sunda
vs 33=in this chap G giv instruc 2 Mos, pas 2peop Israe
concern f's celbrat during yr & this pt instruc bout
F of Booths, or Ingathering & so read vs 34-38=READ
month=Tishri of Jew calndr & comp October
expl=Oct 10th month, but Jew calndr Bgin Nisan=April &
so 7th month=Tishri

Day Atonmen=higest holy day Jew yr celbrat 10th Tishr:
F of Booths celbrat 15th

Day stone solem, sobr holy day=F booth joyus ocasin
F las 7days Bgin Sabbath/end Sabbath=day rest/worship
8th day actul Sabbath end Festival

ea day ofers 2 Lord & as red vs, thoz ofers ovr &
abuv any givn 2 Lord thruout yr,
thez specil of gratude/thanksgiv 2 G 4abundnt crop
& protectin He provid them

vs 39-44=Peop tol here 2mak booth/dwel plac outdors
in wh/liv, eat, sleep

This celbratin tuk plac near sanctury Bcuz ofers wer
2rendr 2 the 1 ea of 7days, & 8th day

Ec h erec flat roof homes, fields, streets wherevr cud
Booth=SUCCOTH=Bcuz ea famly erect SUCCAH or booth
dwn thru yrs specif instruc giv by rabinicl law

4ft w/by 4ft long & no higher than 30ft
2B made leafy branch=roof no soild C sky & B remind
of G who watch ovr them

Whil liv booth think ancestr liv tent/temp dwell &
how G delivr them

3basic rites perform at feast

1st tuk plac morn 1st day=specil apt pr sent 2 pool
of Siloam w/goldn pitchr 2bring watr fr/pool=2altr
watr delivr 2 templ w/blow rams horn

Sum watr pour in2 basin base altr by Hi pr & ritul
prayr 4abundnt rain 4nex yr Israel

ea day watr pour & part symbolism 4us is pour out of
P Sp by G upon all Elievr at latr time

2. Rite tuk plac nite=templ lit 4 huge Menorahs or
7branch candlstiks & ovrsize candlstike wiks made of
worn out garments of priests

lit whol templ area & ad 2this torch ea celebrant 2,
 who cum 2templ=brite completely lit up
 ea nite peop assembl & danc torch lite danc 2acomp of
 flut play & Levits chant Ps ascent=120-134
 On ea step of 15,one thez Ps chant as went dwn steps
 f, /rt of Isites,to cort of woemn
 at latr time Js stud here & sed-I AM TH LITE OF WORLD
 1 day of F,hi pr pour watr,whil pr blu trumps,levit
 sang,sacred music,peop wav palm br & sang HAILLEL,Ps
 113-118 & this day had specil Messianic singinif
 Grt Hal=Prais Jeh,or Fr G,contain vs 25-26:Ps 118READ
 they wer cry=Hosanna-wh mean=Save Now,cal 4salvatin
 then 8th day 2B specil gathr & read vs 36=READ
 it was this day,no watr pour,& wen Messianic fervor
 at hiest pitch read Jn 7:37-38=READ
 In tears,Js proclaim 2peop-IF ANY MAN THIRST CUM 2 ME
 4Jew act past event,liv booth,portray 4them releas
 fr bondag & slavery,
 4ea us,G erect SUCCAH,or tent in wh/we liv-body/& lif
 4that we need 2rejoic & giv thanks,
 but quest=how giv thanks 4sum circum,wen not thankfl4:
 we cant giv thanks 4diseas,siknes,evn deth
 but atitud musB,G duz/wil provid evn in midst lifes
 darkest moments
 Sumtim mayB lik mistre & pie(Illus of this bad pie)
 In gud circum/bad,G stil ther keep watch ovr His own
 & tho mayno want clouds ~~xxxxxxx~~ & rain our livs,God
 is 2B thanked,not 4darknes,but 4 lite midst of it
 4 Jews,booths only transtory,but whil las,provid sh
 they wer litrlly=UNDER HIS SHELTER
 4this fact they shud hav bin thankfl
 this time yr,15th day,7th month Bgan celbartin 2giv
 thanks,& then promptly 4got His blessings aftr
 ceremonies were over,
 Sound familiar?
 It humn natur 2forget wat hav if arnt remind of it
 quite often & so we grumbl & complain
 perhap if thot of evrday smal things of lif,we wud
 remembr 2B thankfl.
 It the litl th of lif import & our prob,all us as
 humns is 2lk big pictur,& complet 4get smal pictur
 wh/tak plac our livs
 (Ilus skulteschr & prayr clas compos)
 arent ther few things this childish prayr we can also
 B thankfl 4?
 Duz G care 4U? Duz He provid 4U?=listn wat Js say,
 Serm Mt,in Mt 6:25-33=READ THEZ VSS
 nuthin 2smal or trivial 4 G 2tak note of;He kno all
 bu) ea lus & we constantly Undr His Sheltr whethr w
 we aware or not;let us giv thanks ea day 4 His conti
 blessings in ea our livs & rest=UNDER HIS SHELTER CARE

MT 6:25-33 a- SERMON ON THE MOUNT

NUTHIN IS 2SMAL OF TRIVIAL FOR GOD TO TAK CARE OF OR TO NOTE
 HE KNOWS ALL ABOUT US & WE R CONSTANTLY "UNDER HIS SHELTER"
 WHTHR WE R AWARE OF IT OR NOT
 T US GIV HIM THANKS EA DAY FOR HIS CONTINUAL BLESSINGS IN
 EA OF OUR LIVS

SCRIP: LEV 23:33-44; SERM: "UNDER HIS SHELTER"

(ILLUS FARMERS WIF, DONKY PULL LOAD, MINSTER PUSH)

AT TIME OF YR WEN REALIZ CUJNT HAV MADE IT COMPLETELY ON OUR OWN
 THER ONE WHOZ LUV/CARE SUROUN US WHTHR KNO OR NOT
 G KNU NATUR OF MAN FR/BGIN & SO INSTRUC IN ART OF SAY THANKS
 OR PAST BLESINGS

THIS WAT OUR SCRIP ABOUT THIS MORN

CHAP 23 LEV. DEVOT 2GIV OF LAWS CONCERN CELEBRATIN FEASTS/FESTIVI
 THIS PRIN SCRIP DEAL WITH - FEAST OF TABERNACLES

ALSO CALLD:

FEAST OF BOOTHES - FEAST OF TH/LORD, - TH/FEAST - TH/FEAST OF
 INGATHERING

TH/LATTR NAM IS WAT MAKES IT APPROPRIATE ON THANKSGIV SUNDAY

VS 33=THIS CHAP G GIV MOSES INSTRUC 2PASS ON 2PEOP CONCERN

FEASTS THEY 2OBSERV DURING YR

AT THIS PT THEZ R INSTRUCS BOUT FESAT OF BOOTHES, OR INGATHERING
 VSS 34-38=MONTH SOPKN HERE IS - TISHRI & IN JEW CAL IT SOMPARS
 2OUR MONTH OF OCTOBER

IF THIS CAUS PROB BCUZ OCT 10TH MONTH & NOT 7th U R RIGHT
 BUT JEW CALENDR START W/NISAN WH/OUR EQUIV OF APRIL
 SO FR/APRIL TO OCT IS 7 MONTHS

TH/DAY OF ATONMENT - HIGHEST HOLY DAY 2B CELBRAT ON 10th DAY
 OF TISHRI - (OUR OCT),

FOLLOWED BY TH/FEAST OF BOOTHES ON THE 15TH

DAY OF ATON=SOLEM,SOBER ,HOLY DAY

FEAST OF BOOTHES A JOYUS OCASIN

IT LASTD FOR SEVN DAYS

VS 39= POINTS OUT - 39B-(READ THIS)

IT BGAN W/SAB OBSERV & END W/SAB OBSERV=DAY OF REST/WORSHIP. 21
 EA DAY OFFR WER GIV 2 TH/LORD & AS RED IN VSS THEZ OFFRS WER
 OVR & ABUV ANY OTHR OFFRS 2B GIVN THRUOUT YR
 THEZ SPECIL OFFRS OF GRATITUD & THANKSGIV TO G 4ABUNDNT CROPS
 & PROTECTIN HE PROVD 4THEM
 VSS 39-44 =HERE R TH/INSTRUCTINS HOW 2CELEBRAT THIS FEAST
 BOO 3 2B MADE-DWEL IN OUTDOORS, ATE & SLEPT IN THEM
 BOOTHES ERECT ON FLAT ROOF HOUS, FIELDS/STREETS, CLOS PROXIM SANCTU
 BCUZ OF OFFRS 2B RENDR EA OF 7 DAYS ALSO
 HEB WORD=SUCCOTH FR/SUCCA - MEANS SHELTR/BOOTH & CAL FST SUCCOTH
 EA BOOTH 2B NO LNGR 4FT BY 4FT WIDE NO HIGHR 30 FT-TALL PEOPLE??
 2B MADE FR/LEAFY BRANCHES W/OUT SOLID ROOF SO CUD C SKY & B
 REMIND OF THE GOD WHO WATCH OVR THEM
 ALSO WEN DWEL THEZ BOOTHES, WER REMIND ANCESTRS LIV TENTS TEMPARY
 DWELLS & HOW G DELIVRD THEM
 3BASIC RITES PERFORM AT THIS FEST
~~FIRST PART OF THE FEAST WAS THE DAY OF REST~~
 (ILUS OF THEZ THREE RITES)
 ON TH/EIGHTH DAY POLO TH/FEAST THER 2B SPECIL GATHRING OF PEOP
 GAIN
 VS 36=TELLS US THIS - (READ)
 NO WATER WAS POURD ON THIS DAY
 IT ON THIS DAY WEN MESIANIC FERVR AT HIGHEST PITCH & APOSTL
 JOHN WRITES OF THIS IN HIS GOSPEL
 JOHN 7:37-38 - (READ THESE VSS)

IN TEARS JS PROCLAIMD 2TH/PEOPL - VS 37B
 FOR TH/JEWS THER ACT OUT OF EVENTS BY LIV IN BOOTHES, PORTRAY
 4THEM THER RELEAS FR/BONDAG & SLAVRY
 FOR EA US G HAS ERECTD A "SUCCAH" OR BOOTH/TENT, OR DWELLING
 IN WHICH WE LIV
 "IT IS THIS BODY, THIS LIF HE HAS GIVN US
 TH FOR WAT WE DO HAV WE NEED TO REJOIC & GIV THANKS
 BUT QUESTIN ALWAYS ARISES "HOW CAN I GIV THANKS WEN THER R OFTN
 CIRCUMSTANCES FOR WHICH I CANT B THANKFUL?"
 WE CANT GIV THANKS FOR SIKNES, DISEASE & EVN DETH
 BUT OUR ATITUD NEEDS 2B ONE OF THANKGIV THAT G DUZ & WIL PRO-
 VID 4US EVN IN LIFS DRKEST MOMENTS
 PERHAPS SOMETIMES WE R LIK MINSTR WHO RECEIV PIE FR/MEMBR CONG
 (ILUS MINSTR & PIE FR/BAD COEK IN CONG)
 IN GUD CIRCUMS OR BAD G IS STIL THER KEEPING WATCH OVR HIS OWN
 AND THO WE MAY NOT WANT TH/CLOUBS & RAIN IN OUR LIVS G IS 2B
 THANKD,
 NOT 4TH/DEKNES, BUT 4HIS LITE IN TH/MIDST OF IT
 4TH/JEWS THOZ BOOTHES WER ONLY TRANSITORY WHIL THEY LASTD & THEY
 PROVIDED SHELTR
 THEY WER LITRLY "UNDER HIS SHELTER"
 AND FOR THIS THEY SHUD HAV BIN THANKFUL

AT THIS TIME OF THE YEAR THE 15th DAY OF THE 7th MONTH
 THEY BGAN A CELEBRATIN 2GIV GOD THANKS,
 AND AFTR TH/CELEBRATIN THEY PROMPTLY 4GOT HIS BLESSINGS
 SOUND FAMILIAR???
 ITS HUMN NATUR 2FORGET WAT WE HAV IF WE ARNT REMINDED OF IT
 QUITE OFTN
 WE GRUMBL & COMPLAIN
 PERHAPS IF WE THOT OF TH/SMAL THINGS OF LIF WE WUD REMEMBR
 2B THANKFUL
 OUR PROB, ALL OF US AS HUMANS IS 2LK AT TH/BIG PICTUR & BY
 DO SO WE 4GET TH/SMAL PICTUR WH/TAK PLAC OUR LIVS EVRDAY
 (ILUS SCHOOLTEACHER & PRAYR COMPOSD BY HER CLASS)
 ARNT THER A FEW THINGS IN THIS CHILDISH PRAYR WE CANB THANKFUL
 FOR????
 DUZ G CARE FOR YOU?
 DUZ HE PROVID FOR YOU??? LISTEN 2WAT JS SED - MT 6:25-33

"Under His Shelter"

~~XXXXXXXXXXXX~~

Scripture: Leviticus 23:33-44

(Illustration of farmer's wife and inability to get donkey to pull load)
A farmer's wife was struggling to get her donkey to pull a heavily loaded wagon up a hill. The village preacher just happened to drive by and saw what was happening. So he stopped his car, got out and began to push the wagon and with the donkey pulling and him pushing it reached the top. The woman stopped the cart as it was ready to start down the other side of the hill and said to the minister, "Thanks so much. I'd never have made it with one donkey."

We are at that time of the year once again when we can look at our lives and realize that we could not have made it through this year completely on our own. There has been for each of us, One whose love and care has surrounded us whether we know it or not. God knew ~~that~~ the nature of man from the very beginning and so it was that He instructed them in the art of saying thanks for past blessings. This is actually what our Scripture is all about from the Old Testament book of Leviticus. The entire 23rd chapter is devoted to the giving of laws concerning the celebration of feasts and festivals. The portion of Scripture which we are looking at deals with the "Feast Of Tabernacles." It is also called the "Feast Of Booths." It was also called, "The Feast of The Lord," quite simply, "The Feast," and very appropriately, "The Feast of Ingathering." This latter name is what makes it significantly appropriate for our attention on this Thankoffering Sunday.

Thus we read in verse 33, "Again the Lord spoke to Moses, saying," In this chapter God was giving instructions to Moses to pass on to the people of Israel concerning the feasts they were to celebrate during the year. At this point, God is going to instruct them about this "Feast of Booths," or, "Ingathering," and so we read in the verses 34 through 38, (read these). The month spoken of here is the month of Tishri in the Jewish calendar and it compares to our month of October. Now if that plays havoc with your thinking because you say that October is the 10th month of the year and not the seventh, you are absolutely right. But the explanation is that the Jewish calendar started with the month of Nisan which was ~~xxxxxxxxxx~~ the equivalent of our April and so the seventh month would be October. The Day of Atonement, the highest holy day of the Jewish year was celebrated on the 10th of the month Tishri, followed by the "Feast of Booths" on the 15th. The Day of Atonement was a solemn, sober, holy day, while the Feast of Booths was to be a joyous occasion. It lasted for seven days; it began with a Sabbath observance, meaning a day of rest and worship, and ended with a Sabbath observance. Each day there were offerings rendered to the Lord and as we read in these verses those offerings were over and above any other offerings they should give to the Lord throughout the year. These were special offerings of gratitude and thanksgiving to God for the abundant crops and protection He had provided for them.

Next God gave the instructions how they were to celebrate this feast as we

read in verses 39 through 44, (read these). We see here that the people were to make booths, or dwelling places out of doors in which they lived for the 7 day period. They ate in these booths and slept in them. This celebration took place in the area of the sanctuary because of the offerings they were to render to the Lord on each of the 7 days. So the booths were erected on the flat roofs of their houses, in the fields, and on the streets. Wherever they could place them, this they did. They were to make the booths or shelters, and the Jewish word for this is, "Succoth," because each family erects ^{a "Succah" or booth.} ~~each~~ Down through the years, specific instructions were set forth concerning the construction of these "Succah's." Rabbinical law set forth that each booth was to be no longer than four feet, four feet wide, and no higher than thirty feet. It was to be made of the branches ~~of branches~~ from leafy trees. The roof made of the limbs of trees was not solid, thus permitting the inhabitant to see the sky and to be reminded of the God who watched over him. While dwelling in these temporary booths the Jews were reminded of the time when their ancestors were wandering in the wilderness and lived in tents, or temporary dwellings and how God delivered them.

There were three basic rites performed at this feast. The first one took place on the morning of the first day. A specially appointed priest was sent to the pool of Siloam with a golden pitcher to bring water from the pool to the altar. The water was delivered to the Temple with the blowing of the ram's horn. ~~Each~~ Some of this water was poured ^{into a basin} at the base of the altar by the High priest at which time a ritual prayer ^{WAS PRAYED} for abundant rain for the nation of Israel. The water was poured out each day of the feast. A part of the symbolism behind this is that God poured out His Holy Spirit upon all believers ~~men~~ and not just Israel at a later time in history.

The second rite took place at night. The Temple area was lit by four huge Menorah's, or seven branched candlesticks. These ^{oversized} candlesticks had wicks which were made of the worn-out garments of the priests. They lit up the entire temple area. Added to this was the torches of each celebrant coming to the temple. Each night the people assembled and the celebrants danced a torch dance to the accompaniment of flute playing and the Levites chanted the Psalms of Ascent, which are 120 through 134. On each one of the 15 steps one of these Psalms was chanted as they went down the steps from the court of the Israelites to the court of the Women. ~~xxxxxxxthis part of the feastxxxxxxxall of this light and proclaimed, "I am the light of the world." At a later time there stood Jesus, proclaiming, "I am the light of the world." At a later time there stood Jesus, proclaiming, "I am the light of the world."~~

Then on the last day of the Feast, the ~~priests~~ high priest poured the water while the priests blew the trumpets, the Levites sang sacred music while the people waved palm branches and sang the Hallel, Psalms 113 to 118. This day

It's human nature to forget what we have if we aren't reminded of it quite often. And so, we grumble and complain. Perhaps if we thought of the everyday small things of life we would remember to be thankful. Our problem, all of us as humans is to look at the big picture, and completely forget the small picture that is taking place in our lives everyday.

(Illustration of schoolteacher and prayer composed by her class)

Aren't there a few things in this childish prayer we can also ^{GIVE} thanks for? Does God care for you? Does He provide for you? Listen to what Jesus says in the Sermon on the Mount in Matthew 6, verses 25 through 33, (read these). Nothing is too small or trivial for God to take note of. He knows all about each of us and we are constantly "Under His Shelter," whether we are aware of it or not. Let us give Him thanks each day for His continual blessings in each of our lives.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 25, 1984
Mr. Dale Rice, Organist
Kelly Mangel, Acolyte
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys, Concerns, and Prayer Requests
*Processional Hymn No. 528 "God of Grace and God of Glory"
*Ascription
*Exhortation
*Confession (In Unison) "We pray Father, that this day we
may be aware of our membership in the whole body of
Christ. Give us a complete sense of what this means
by forgiving others, as we also wish to be forgiven.
Pardon us for seeing the speck in our brother's eye
while neglecting to see our larger sins. Grant us
Your forgiveness for the many things we have said and
done and thought, which have caused us to be sorry and
wish we could undo them. These things we ask in the
name of Jesus Christ. Amen."

*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - Blessed be His Glorious name forever.

*Gloria Patri
Hymn No. 622 "O How He Loves You and Me"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory

*Doxology No. 382
Anthem: "The Lord's Prayer"
Scripture: Galatians 4: 21-31
Sermon: "Born Free: Enjoying It"
Closing Hymn No. 543 "The Family of God"

*Benediction
Closing Chimes
Postlude

+ + + + + *Congregation Standing + + + + +

The lovely flowers on the altar have been placed by
Mrs. Ann Williams in memory of "loved ones."
Ushers for today are Richard Mangel, Don Kingsley,
Edward Walker, and Gary Penar.
Mr. and Mrs. Mike Nazaruk will greet the congregation
at the door this morning.

Nursery will be provided today by Mrs. Gloria Walker.
Lloyd Link will be visiting the Hospital this week.
Attendance last Sunday was 124 with 7 visitors.
Hospitalized: Mrs. Irene Holbein Room 348
Hillcrest Nursing Ctr. Grove City.

Monday - Spang's Volleyball

Tuesday - Aerobics

Wednesday - 7:00 PM Board of Christian Education meeting

Thursday - 7:00 Chancel Choir practice

- Aerobics

UPCOMING DATES: Dec. 3 Women's Mary Prugh is having
their Christmas Dinner.

Dec. 5 Church Council meeting at 7:00

PRAYER CHAIN - We are still seeking volunteers to serve
on the Prayer Chain. Contact the office if you are
willing to serve.

FOOD COLLECTION - will continue for the Christmas holiday.
Please open your hearts for this project. It was a
great success last Sunday. We helped to make this
Thanksgiving holiday a brighter one for 9 families.
The new flower chart for 1985 has been hung in the
Narthex. Please take a minute and sign up for your
flowers now.

There is a silent moment
Twixt the darkness of the day,
When all the cares and trials of life
Seem far away.
God holds the heaven in His hands,
And parts the veil of night.....
With reverent gentleness He pushes
Forth the dawns first light.
I feel his presence everywhere,
As sunlight fills the land
It is as if my God above
Were holding fast my hand.

POINSETTA TIME - Price is \$5.25 each

Name _____

In Memory of _____

Order deadline is December 9, 1984 Place order now.

Born Free: Enjoying it
Scrip: Galatians 4:21-31

As note prev serms, P deal w/ situatin, conrs Gal concer
cer* Judyizers seek hav Gent Xpian ad elment Law 2liv
vs 19-20=P almos ovrcum emotin but now lfial argumen
4 justficatin faith & lik yng coupl rais baby by buk
(Ilus yng coupl & rais child by lates buk)
this situatin Gal-thez Jew had theory but no wil, or
didnt want 2put into practic
vs 21=P ask & lik Js say, ears, but no hear
prob Jew converts wer prob steep Jew traditins & wat
ment 4them Scrip had mor than 1 mean & seek 2fulfil
law as bin taut, plus folo Xpian life
2ovrcum this P pt bak OT & wel kno ilus Ab & say=OK U
really want 2B undr law, hear wat law say=vss 22-23
sons Ab=Ish & Isaac=Ish b Hagar; Isaac b Sarah
Hagar=Slave; Sarah=Free; Ish b Bcuz Sarah impatient
& Isaac b Bcuz G's promise
vs 24a=allegory & P no mean nevr hapn
Q contrary P use histricl event & giv interp Byon
wat is shown; not nothr mean but use truth 2sho deep
meaning
P as Phar awar think of rabbis & how interp Scrip &
thus cud spk this manr 2their 4mer pupils & mak pt
4 Jew Rabbis Scrip had 4meanings; U mite want jot dwn
PESHAT=simpl, litral meaning
REMAZ=sugest meaning
DERUSH=meaning cum 4th thru investgatin
SOD=allegorical meaning
tak 1st lettrs 4words & hav PRDS=no vowels Hebrew
writings & add=hav PARADISE
was Bliev man succeed penetrat 4dif means reach Joy of
paradise,
so P merely do wat Rabbis had dun tesch thez now con
verted Jews & sinc sed this P proceed tel of hidn
meanings of Abraham and 2 sons
vs 24=P pt 2 two covnants=Mosaic Bgin Sinai & as Hagar
brot 4th slav, so thoz undr law R slaves
imply othr cov wh/Abrahamic cov of prom & ~~xxx~~ thoz
undr it R free
vss 25-26=P pt 2 two Jeru; Hagar stud 1st cent Jeru
wh/enslav 2 Rome & enslav 2 law,
but Sarah comp 2 Jeru abuv wh/free & its childrn
R free
P compar her 2 mothr of all childrn of grace &
& the home of all Blievr
vs 28=P likn birth Xpians 2birth Isaac; he has supr-
natl birth & ea Xpian born suprnaturly bu cum 2
Xp; Xpians R no childrn slavry, but R Born Free

vs 29=P compar Ish's persecutin Isaac 2fals teachrs 2/
o' positin of Blievr
At Jean Ishac tuk plac age 3, Ab giv feast/banquet
Ish bout 17, persecute Isaac Bcuz fear Isaac tak inher
b' thot was his
pt out lborn flesh persecut lborn spirit & continu
He ment persecutin fr/thoz no Born agin wud continu in
Xp's church as time went on
vs 30=P pt wat hap Ish mus B dun by Gals=Sarah deman
Hagr & son B cast out, Bcuz Ish no ritful heir
Gals wer 2cast out, dissociat selvs fr/Judyizers
Bcuz wer not truly bornagin sons of God
vs 31=P clos Scrip this advce
He say thoz cum 2 Xp R=Born Free & no longer in bonda
2 sin & the law
wat P try 2impar is law ty 2seek 2pleas G by wat dun
or how 1 livs & th/enslav persn insted of mak free
But on othr hand wen persn recog thru Xp=Born Free,
dlivr fr/bond sin & law, he in positin 2liv lif 2 its
fullest,
that persn in positin to ENJOY IT
(Ilus road grader & sign on front & back)
Think about that!
Isnt it tru of lif & especil U try 2liv Xpian lif?
suml sed=tak 2step 4ward, lbak,
but w/thoz setbaks, w/thoz persecutins & road bloks
we face ther thot of futur await all Blievr & that
i not Jeru here on erth wh/bring bondag & slavry,
insted, it nu Jeru wh/God has 4evry Blievr
Listn wat Apos Jn say=Rev 21:1-4=Read
Until then, G want us 2rest His care here on erth,
& 2 ENJOY the lif we hav, kno thru Xp we R Born-Free

Scripture: Galatians 4:21-31

Then Paul adds in the 24th verse, "Which things are an allegory." We must point out that Paul did not mean these things never happened. On the contrary, Paul is using a historical event and giving it an interpretation beyond that which is shown. It isn't giving it another meaning, but it is using the truth to show a deeper meaning. Paul as a Pharisee was aware of the thinking of the Rabbi's and ~~xxxxxxxwell-qualified to speak to the~~ how they interpreted Scripture and thus he could speak in this manner to their former pupils to make his point. For the Jewish Rabbi's Scripture had four meanings. You might want to jot this down because I think it is rather interesting.

~~For the Jewish Rabbis, Scripture and any passage of Scripture had four meanings.~~

Peshat, was the simple, literal meaning; Remaz, was the suggested meaning; Derush, was the meaning which came forth through investigation; and Sod was the allegorical meaning. Now taking the four first letters of these words you have PRDS. Since the ancient Hebrew writings contained no vowels, if vowels are added to these letters we have the word "Paradise." It was believed that when a man had succeeded in penetrating the four different meanings he reached the joy of paradise. So Paul is merely doing exactly the same thing as the Rabbis had done in their teaching of these now converted ~~xxxxxxxxxxxxxx~~ Jews.

So now that Paul has told them he is going to use the same method as employed by their Jewish scholars, he proceeds to tell them the hidden meanings of Abraham and his two sons.

First, in verse 24, Paul pointed to two covenants. One, the Mosaic had its beginning at Mt. Sinai. As Hagar brought forth a slave, so those under the law are slaves. It is implied here that the other covenant which was the Abrahamic, was the covenant of promise and those under it were free.

Then in verses 25 and 26 Paul pointed to two Jerusalems. Hagar also stood for the first-century city of Jerusalem which was enslaved by Rome and was enslaved to the law. But Sarah was comparable to the Jerusalem above, which is free and its children are free. Paul compares her to the mother of all the children of grace and the home of all believers.

Next, Paul points to three comparisons. First, in verse 28, Paul likens the birth of Christians to that of the birth of Isaac. Isaac had a supernatural birth and each Christian is born supernaturally by coming to Christ. Christians are not children of slavery, but are "Born Free."

Then in verse 29, Paul compares Ishmael's persecution of Isaac to the false teachers' opposition of believers. At the weaning of Isaac, which took place in the Jewish family at the age of three, Abraham gave a feast. At this time Ishmael was about 17 and he made "fun of," or persecuted Isaac because he feared that Isaac was going to take the inheritance which he thought was his. And Paul points out that just as the one born of the flesh persecuted the one born of the spirit so it continues. Paul meant that persecution from those who are not born-again sons of God would continue in Christ's Church as time went on.

Then third, Paul points out that what happened with Ishmael must be done by the Galatians. Sarah demanded that Hagar and her son be cast out because Ishmael was not the rightful heir. So the Galatians were to cast out, or to disassociate themselves from these Judaizers because they were not truly the born-again sons of God.

And then Paul concludes this portion of Scripture with this advice, "So then, brethren, we are not children of the bondwoman but of the free." Paul is saying that every person who comes to Christ is "Born Free" and is no longer a slave or in bondage to sin or the law.

What Paul is trying to impart is that the law is tied to seeking to please God by what is done, or how one lives and this enslaves a person instead of making him free. But on the other hand when a person recognizes that through Christ he is "Born Free", delivered from the bondage of the law and sin, he is in a position to live ~~xxxxxxx~~ life to its fullest. That person is in a position to "Enjoy It."

(Illustrations of road grader and sign on front and back)

Most of us have been the victims of traffic jams caused by the making or improving of a major highway. This past summer Shirley and I were caught in a horrendous such jam which stretched for six miles or more and took an hour or so to get out of. I read of a man who drove one of those huge road graders who must have sympathized with the plight of the motorist caught in one of those jams. He placed a sign on the front and rear of his grader which simply said, "The road to happiness is almost always under construction."

Think about that! Isn't it true of life and especially if you are trying to live the Christian life? It seems like someone has said, we take two steps forward and one backward. But with those setbacks, with those persecutions and road blocks we face, there is the thought of that future which awaits all believers and that is not the Jerusalem here on earth which brings bondage and slavery; but instead, it is the new Jerusalem which God has for every believer. Listen to what the Apostle John had to say about it in the vision which God gave him as recorded in the 21st chapter of Revelation, verses 1 through 4, (read these).

Until then, God wants us to rest in His care here on earth, and to "Enjoy" the life we have, knowing that through Christ we are "Born Free."

St. Paul's United Church of Christ
Butler, Pennsylvania
rev. Ralph Link, Pastor December 2, 1984
Mr. Dale Rice, Organist
Megan Hewis, Acolyte
+ + + + +
ORDER OF WORSHIP 11:00 A.M.
Prelude "Quiet Songs of the Holy Night"
Chiming of the Hour
Announcements
Congregational Greeting
Joys, Concerns, and Prayer Requests
Choral Introit "Be Joyful"
*Processional Hymn No. 166 "Let All Mortal Flesh Keep Silence"
*Ascription
*Exhortation
*Confession (In Unison) "Loving Father, we pause in the midst
of our hectic preparations for Christmas, and we look
back, for we must admit that we have left the Christmas
spirit far behind. We are harsh when we should be gentle;
indifferent when we should be caring; callous when we
should be understanding; selfish when we should be
loving. Forgive us we pray in Jesus' name. Amen.
*Kyrrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - Blessed be His Glorious name forever.
*Gloria Patri
Hymn No. 203 "All My Heart Today Rejoices"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory "The Cradle"
*Doxology No. 382
Installation of Elder and Deacons
Anthem: "Mary Had a Baby"
Scripture: Galatians 5:1-12
Sermon: "Born Free: Stand Firm!"
*Closing Hymn No. 169 "O Come, O Come, Emmanuel
Benediction
Closing Chimes
Postlude "The First Noel"
+ + + + + *Congregation Standing + + + + +

The lovely flowers on the altar have been place by
Mr. & Mrs. Paul Riemer in memory of Paul's mother.
Ushers for today are Art Carney, Dan Bosko, Martin
Henry, and John Snow.
Mr. and Mrs. Paul Riemer will greet the congregation at
the door this morning.
Nursery will be provided today by Mrs. Sue Davis.
Dan Bosko, Carl Vinroe, and Art Carney will be visiting
the hospital this week.
Attendance last Sunday was 122 with 4 visitors.
Hospitalized: BMH Kenneth Hoover and Lloyd French. -007
Monday - December 2 the Women's Mary Prugh Circle is
having their Christmas Tureen Dinner at 6:00
Bring tureen. Meat, dessert and beverage will
be provided.
Tuesday - Aerobics in Rehoboth Hall
Wednesday - Council meeting at 7:00 P.M.
Thursday - Aerobics in Rehoboth Hall
FIDELITY BIBLE CLASS is selling vanilla. If you need
some contact Peg McClymonds at 283-9622
PRAYER CHAIN - We are still seeking volunteers to
serve on the Prayer Chain. Contact the office if you
are willing to serve.
FOOD COLLECTION - will continue for the Christmas holiday.
Please open your hearts for this project to brighten
the holidays for needy families.
Bill Winters will be celebrating his 90th birthday on
December 8th. The family is inviting the congregation
to participate in a card shower for him. Send your
cards to: Highland Haven R.D.#6 Penn Dr. Butler
The flowers for December 16 and 30th are open. Anyone
wishing to place flowers on the altar either Sunday
may do so. Please contact the office as soon as you
can. Also the flower chart for 1985 is now hanging
in the Narthex. Take a minute and sign up now.
REMINDER - Talent sheets and 1985 Commitment Cards are
now due in. Please make sure we have yours.

POINSETTS TIME Price is \$5.25 each
Name _____
In Memory Of _____
Order deadline is December 9th. Place order now!!!!

Gal 5:1-12

P's let's Gal divid 3segs=Fersnl 1&2;Doctrinl 3&4;
Pr tictl 5&6 & all of let's bring 2 Practicl wh P want
all Blievr 2hav & basic sumup vs 1-chap 5=READ
no chanc statmen,insted sum/substanc who buk
P say=Tak fredum hav Xp seriously,Bcuz Xp hav made usFI
He say fredum hav Xpian Ch bot/pd 4 Blud of Xp
Ince agin P adres grp Xpians Gal Btempt bak 2leglism
As congs est,grp cum P's heels=JUDYIZERS & cum cong
& sed=1k,grt U hav receiv Xp,but also need law,it is
Just by Faith plus=Snactif plus
They ad 2Cospl of Js Xp & same 2day
ther thoz steal membs by say hav sumthin extra U
wil no get Ur presen Chng,cum w/us we hav evrthing
Thez peop no win souls 4 Xp,they R steal converts &
P's advic fnd vs 1B=READ
Pictur P paint=adult Xpians cum in2 famly of G,indwe:
by H Sp,go bakc2strait Hacket of law,
writrs say=Lik adults climb bak in crib;adults put
selvs undr rules made for children
A event act lik imatur Xpians by submit 2law & no
tak fredum seriously,or wid hav resis takovr by leglis
& wudnt hav bin los that fredum
vss 2&3=P pt out los sp welth & he say law no lik caf.
teria,wher pik & choos=it whol law musB kep,no parts
vs 4=ad this,& no mean los salvatin,but duz mean can
los all thing wh/canB ours fr/G,if insishav law +Xp
Wat mak hapy lif?=Gr;wat keep Xpian go,wen unBlievrs
quit?=Gr;wat mak sing times despair?=Gr=It G's grace
enab us 2B welthy Eyon worl idea od welth;but mor==
vss 5&6Ther aditnl welth 4Blievr
1st Grace;then Hope,Faith,Love
Hope=as 1k 2ward futur;Faith=relatshop 2Lord;Love=as
liv w/othrs in Ch
vss 7-9=Blievr striv liv undr law can los sp progres
P use analgy of rum many time & here pictur of suml
run race,nothr persn run nex sudn cros ovr same lane
this wat mean by+Who hindr U?,that othr persn stepin
fron & slow Blievr dwn & sed=C'mon,run w/us,we'll tak
care of U & P ad=G didnt do this,this persuasin,this
prom of aditnl help didnt cum from Him
Thoz cut front us & seek 2lead by ther standrds R
caus us 2los watevr sp progres we hav made
vss 9-12=P say Blievr can los purity
famil analgy yeast/leavn=vs 9=READ
ju smal amt infec whol batch dough & wat is it?
P doctrin this criticl Bcuz wat Bliev determ wat
we do & how we liv
P expres confid in thez Xpians as vs 10 sho=READ

vs 11=P acus preach/teach circum=Why? Bcuz did in
Acts,2 Timothy & P say if stil do,why persecutin?
If had bin teach,thoz advocat teach law,no persecut
& say Cross invalid if preach circum & 4 P,cros
nevr anything but means 4 sinners 2 be saved
vs 12=P say wat amt tufest statmen entir NT
Gals familiar pagn god=CYRELE=Sibel=E
comon practic pr's,worshipr th/god castrat selvs &
P say if leglist so inten hav males circum,why no go
lstep 4thr castrat selvs & B complet devot 2law,
Bcuz then wud hav made mor sacrif than requir
Beside P prob thot if did no,cud hav no ofspring fol
Fr Scrip C wat Gals grapl with,& dangr no disapear fr
ch,4 has bin & wilB makup of ch's makup
many peop 2day still seek ern G's favr by works legl
wh amt 2fals teach within ch
(Quote Matthew Henry)
How do they liv? Wat exampl do they set? burdn fal on
both thoz leadrship positins & thoz sit undr ldrs
both shud measur up2 standrd G requir in His church
(Cite Warren Wiersbe)
geting wrong things in cong is simpl=jus let anyl &
evrl do ther own thing;dont evr preach anyth wh tramp
on people toes Bcuz U dont want 2get anyl mad;B wishy
washy/mamby pamby & nevr tak firm stand
Then wen wrong things firmly entrench in cong & peop
try 2 do sumthin bout it it like=(Ilus Sulptor & no
get Sculpture out of bldg=& mod examp Modl T-Chrys)
This lik try get fals doctrin/fals teach out cong
Ince permit,grow & expand
That why P want 2nip in bud & did by atak thoz thing
wh wud bind fredum wh evr Blievr shud enjoy & hav in
Js Xp
Ther no posibl way 4anyl 2B leglistic & ern way into
G's Grace
That can only cum thru Xp & we shud Stand Firm in
that fredum
Our watchword for our live shud & musB=Stand fast
therefore in the liberty wherewith Christ hath made
us free, and be not entangled again with the yoke of
bondage. 5:1

"Born Free: Stand Firm"

Galatians 5:1-12

Paul's letter to the Galatians can be divided up into three segments. First, there is the personal part found in chapters 1 and 2. Then there is the doctrinal part found in chapters 3 and 4. And then last, is the practical part found in ~~verses~~ chapters 5 and 6. All of the four chapters of this letter which we have covered now bring us to the practical application which Paul wants all believers to have and that is basically summed up in the 1st verse of this 5th chapter. He writes, "Stand fast therefore in the liberty wherewith Christ hath made us free."

This isn't just a chance statement, instead, it is the sum and substance of the whole book. Paul is saying "Take the freedom you have in Christ seriously!" And why would this be necessary? "Because," Paul points out, "Christ hath made us free." He is saying that the freedom we have in the Christian Church was bought and paid for by the blood of Jesus Christ. Once again at this point in time Paul was addressing a group of Christians in Galatia who were being tempted to go back to legalism. As these congregations were established, right on Paul's heels came a group of people called, "Judaizers" who stepped into those congregations and said, "Look, its great that you have received Jesus Christ, but you also need the law. It is justification by faith plus..... and it is sanctification plus." They were adding to the Gospel of Jesus Christ. And the same thing is taking place today. There are those who are stealing church members by saying they have something extra that you won't get, or aren't getting at such and such a church. But come and join with us because we've got everything you need." These people are not winning souls for the Lord, they are stealing converts. Paul's advice to them is an ultimatum in verse 1, "And be not entangled again with the yoke of bondage." The picture Paul is painting is one of adult Christians who are in the family of God as adult sons, indwelt by God's Holy Spirit, going back to the strait-jacket of the law. One writer says it was like adults climbing back into the crib like babies. Another writer says they are adults putting themselves under rules made for children. So we can see that in any event, they were acting like immature Christians by submitting to the law and they weren't taking their freedom seriously or they would have resisted this takeover by these legalists, and they wouldn't have been losing that freedom.

Next, Paul points out they can lose their spiritual wealth and he says in verses 2 and 3, (read these). He is saying in effect that ^{the law} ~~Christianity~~ is not a pick and choose thing like a cafeteria. It is the whole law which must be kept and not just parts of it. And he further tells them in verse 4, (read this). Now falling from grace doesn't mean the person loses his salvation. But it does mean that all of the things which ~~we~~ can be ours from

God are not ours to have and enjoy if we insist upon having the law plus Christ. What is it that makes us happy in life? Grace. What keeps a Christian going when unbelievers quit? Grace. What makes us sing in times of despair? Grace. It is God's grace that enables us to be wealthy far beyond what the world's idea of wealth actually is. But there's more to it than that. Look at verses 5 and 6. We read in verse 5, "For we through the Spirit wait for the hope of righteousness by faith."

In 6 we read, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

There is additional wealth for the believer. First there is grace, then hope, faith and love. Grace for every day; hope as we look toward the future; love as we live with others in the church; and faith in our relationship to the Lord.

Then Paul points out that the believer striving to live under the law can lose his spiritual progress. In verses 7 and 8, Paul writes, "Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of Him that calleth you."

Paul used the analogy of running many times. Here he pictures someone running in a race and then ~~xxx~~ another person running next to him suddenly crosses over into the same lane. That's what he means by, "Who did hinder you?"

That other person stepped in front and slowed the believer down and said, "C'mon - run with us. We'll take care of you." And Paul adds, "God didn't do this, this persuasion, this promise of additional help didn't come from Him." Those cutting in front of us and seeking to lead us by their standards are causing us to lose whatever spiritual progress we may have made.

And then in verses 9 through 12, Paul says that the believer can lose his purity. He uses the familiar analogy of yeast and states in verse 9, "A little leaven leaveneth the whole lump." Just a small amount of yeast will infect the whole batch of dough. Leaven, or yeast is used for evil in the Bible. But what evil is Paul talking about here? It is false doctrine and this is crucial, because what we believe determines how we live and act.

Paul goes on in the 10th verse to express his confidence in these believers that they will do what is right and he says, "I have confidence in you through the Lord, that ye will be none otherwise minded," and he adds, "But he that troubleth you shall bear his judgement, whosoever he be." In other words, the one who seeks to lead a believer astray in any way, he will be judged for that, God will take care of it.

Those who were teaching false doctrine ~~xxxxxxxxxxxx~~ and urging a return to the law along with their Christianity were saying that Paul himself taught ~~xxxxxxxxxxxx~~ ^{male} that everyone had to be circumcised. What they were referring to as recorded in the book of Acts is that Paul did circumcise Timothy so he would be acceptable to the Jews he was working with. But other than that, Paul saw no need for all other Gentiles to be circumcised. And so he asks

the question in verse 11, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased."

He is asking, "If I am preaching this doctrine of the law which requires every male to be circumcised, then why am I still being persecuted?" If he had been teaching this, no one advocating following the law would have had anything to say about him. But Paul also says if he was teaching this doctrine, that would make the cross invalid and Paul never said the cross was anything but the means to save sinners.

And then Paul says what amounts to one of the toughest statements made in the entire New Testament. In the 12th verse we read, "I would they were even cut off which ~~trouble~~ trouble you."

The Galatians were familiar with a pagan god of that day named "Cybele," (SIB el E). It was a common practice for the priests and worshipers of this god to castrate themselves. Paul is saying in effect that these legalists were so intent on having all males circumcised, why didn't they go one step further and castrate themselves and then they could be completely devoted to the law because they had made more of a sacrifice than was required. And beyond this Paul was probably also thinking that in this way if they castrated themselves they were unable to sire children and teach them to be legalists also.

From this Scripture we can see the danger which those Galatain congregations were grappling with. But that danger didn't disappear from the church it is and always has been a part of its makeup. Many people today are still seeking to earn God's favor by works of legalism which amounts to false teaching within the church.

Matthew Henry, the Biblical commentator writing about this says, "It is dangerous for Christian churches to encourage those who follow, but especially those who spread, destructive errors. And in reproving sin and error, we should always distinguish between the leaders and the led." In other words, look at the leaders. What are they teaching? What are they demonstrating in their everyday lives? But also look at those who are the members of the flock, and that is those who are "The led." How do they live? What example do they set? The burden falls ~~both~~ on both those in leadership positions and those who sit under those leaders. Both should measure up to the standard which God requires in His church.

Warren Wiersbe writing on this subject says, "Well meaning believers who put themselves under legalistic legislation are like cheerleaders for an accident. They get on church boards and become sanctified obstructionists.

When even a smattering of false doctrine gets into a church, it's a dangerous situation. The whole church will become polluted."

Getting the wrong things into a congregation is simple. Just let anyone and everyone do their own thing. Don't ever preach anything that tramps on people's toes because you don't want anyone to get mad. Be wish-washy and mamby

pamby and never take a firm stand. Then when the wrong things are firmly entrenched in the congregation and the people, try to do something about it.

It's somewhat like the man who wanted to sculpt a large masterpiece of multiple characters. He was given the opportunity by a ~~wealthy~~ wealthy client. His finished product was to be placed in a large museum and would bring him fame and honor. He worked and worked. Year after year he toiled at his masterpiece and then finally it was finished. The world was ready to receive his finished product. But then he ~~discovered~~ made a horrible discovery. He couldn't get the large sculpture out of the room in which he had worked on it. No one was willing to pay the price to tear down the large building to get the masterpiece out. Everything he had done was captive in the room in which he had worked.

Now people don't want to believe these kinds of stories but I just heard this week on the news of a man who built a special car as his masterpiece. He took the body of a Model-T Ford and put a Chrysler engine in it and altered the car as he saw fit. He had it all painted and ready for the world, but he has no way of getting it out of his mobile home. ~~This is like trying to get false doctrine and false teaching out of a congregation once it has been permitted to expand and grow. That is why Paul wanted to nip it in the bud and he did this by attacking those things which would bind the freedom which every believer should enjoy and have in and through Jesus Christ. There is no possible way for anyone to be legalistic and earn his way into God's grace. That can only come through Christ and we should "Stand Firm" in that freedom. Our watchword for our lives should and must be, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."~~
This is like trying to get false doctrine and false teaching out of a congregation once it has been permitted to expand and grow. That is why Paul wanted to nip it in the bud and he did this by attacking those things which would bind the freedom which every believer should enjoy and have in and through Jesus Christ. There is no possible way for anyone to be legalistic and earn his way into God's grace. That can only come through Christ and we should "Stand Firm" in that freedom. Our watchword for our lives should and must be, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 9, 1984
Mr. Dale Rice, Organist
Megan Hewis, Acolyte
Kelly Mangel, Acolyte

ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys, Concerns, and Prayer Requests
Lighting of the Advent Wreath
Choral Introit "Be Joyful"
*Processional Hymn No. 168 "Come, Thou Long-Expected Jesus"
*Ascription
*Exhortation
*Confession (In Unison) " Father, forgive our excesses at
this beautiful and expectant time of the year. We
are too loud, too selfish, too concerned about what
we want, and little concerned with those about us.
Tear away our guilt. Open our hearts to the joy of
your promise. Give us the happiness which the
birth of thy Son would bring, and help us to sustain
it for the future. We ask these things in His
name. Amen."
*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - Blessed be His Glorious name forever.
*Gloria Patri
Hymn No. 177 "Good Christian Men, Rejoice"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory
*Doxology No. 382
Anthem
Scripture: Galatians 5:13-25
Sermon: "Born Free: The Spiritual Walk"
*Closing Hymn No. 170 "Thou Didst Leave Thy Throne"
Benediction
Closing Chimes
Postlude
***** *Congregation Standing *****

The lovely flowers on the altar have been placed by
Mr. & Mrs. William Snyder in memory of Parents.
Ushers for today are Mary Lou Davis, Peg Nazaruk,
Sandy Sheppeck, and Gloria Walker.
Mr. & Mrs. George Pflugh will greet the congregation
at the door this morning.

Nursery will be provided today by Mrs. Sue Gamble.
Robert Dellen and Dick Mangel will be visiting the
hospital this week.

Attendance last Sunday was 131 with 10 Visitors.
Hospitalized: Kenneth Hoover and Chet Stauffer.

Monday - Spang's Volleyball in Rehoboth Hall

Tuesday - Aerobics in Rehoboth Hall

Thursday - Aerobics in Rehoboth Hall

- Chancel Choir rehearsal at 7:00 P.M. We are
extending an invitation to you to join in
the music of the choir during this joyous
holiday season, and all year long.

> OLD FASHIONED CHRISTMAS PARTY - December 16th at 7:00
in Rehoboth Hall. Come join in the festivities of
this evening. We are also asking you to make some
cookies for this evening. If able please sign up in
the Narthex on the Cookie Sheet. Thank you.

> CAROLING - The Church is going Christmas Caroling on
December 19th. If interested in going along for some
fun, contact the office or come at 6:00 PM that
evening. More information in the newsletter.

PROPERTY COMMITTEE - is meeting on Monday night at
7:00 P.M. December 10th.

The new ferns decorating the chancel was purchased by
Mr. & Mrs. James Gannon.

Amelia Leighton sends her thanks for the cards, prayers,
and concerns during her recent hospitalization and
recuperation. She is now at home.

POINSETTA TIME Price is \$5.25 each. Please contact
the office if you are interested in one. Today is
the deadline. Thank you.

FINANCE AND BUDGET COMMITTEE and ELDERS will meet on
Wednesday December 12, at 7:00 P.M.

"Born Free: The Spiritual Walk"
Scrip: Galatians 5:13-25

I wud imagin by now this study P's letr 2-Gals we hav
discovr ther mor materil 2B delt w/than time permits
St P such this R fac w/choic drag out thru long exte
perid time, or do brief study
Hav chosen latr Ecuz long study rep & bor-U MayB Bor??
But I trus stud such this benficil Spirtul livs
Ok 6:43-45=READ=Js say no wat outsid import, wat fr/wit
use ilus frut trees as P duz also this Scrip
isnt law outsid mak dif, wat need is luv on inside
And wher duz luv cum from????
Fr G's H Sp receiv powr 2 luv & this wat need withinus
H Sp mentin 14 times this letr
mus recogniz H Sp no jus influ our livs=He Divine
Person lik Js Xp & God R Divine Persons
It wat G the Fathr plan 4us, & wat G Son purchas 4us
thru deth on Cros, & G H Sp aply 2our livs as we wil
2 yield 2 Him & His directin
Sectin Scrip P sho 3minstrys H Sp giv 2 us
Discovr can fulfil law of luv; can ovrcum th flesh; &
we can produc frut, & this all made posibl thru H Sp
vs 13-15=P pt we prone 2go 2extrems
ther thoz say sinc hav fredum thru Xp, fredum permit
do anythin want do & this wat P refr 2-vs 13B=Read
a othr extrem thoz made claim only thru keep law
cud tru fredum B enjoy, & this amt 2 leglism
We R cal 2 Liberty=Xpian is Freeman
Free fr/penlty sin Ecuz Js dy 4 him on cros=also free
powr sin dailly lif, & free fr/demands of law
Js tuk thez th/upon Himself & set us free fr/them
So P say sinc hav th/fredum shudB carful we dont use
th/fredum 2degenrat in 2 licens do watevr feel lik do
pts out, we R 2serv inothr in luv & tel us th/fulfil
in comand-vs 14B=centrl them this is word=INV
if hav Liberty plus luv, wil serv feloman
hav Liberty minus luv, wil hav licens, or slavery 2sin
It luv motivat us 2liv 4 Lord, & that luv caus us 2
want 2shar wat we hav with othrs
(Ilus Marian Preminger)
Js sed=He that findth his lif shal los it; & he that
losth his lif 4My sake shal find it
If we truly Born Free thru Js Xp, H Sp giv us that luv
wh/permit us 2los ourselvs in serv & luv othrs
then P pt out H Sp enabl us ovrcum flesh-17, & 19-21
agin, mus underst wen P says=No inherit Kingdom of G,
n mean los salvatin=thez actin do no giv evidenc
or 1 who kingdom citizn
this persn no enjoy, nor wil enjoy completnes of
his salvatin

2/
this why P admonish all Blievrs as read vs 16=READ
H Sp wil enabl any/all Bliev 2 Walk as He direc &
Bliev 2 wil no do things of flesh & P add-vs 18
Bl: Jr born free thru Js & not undr law & evidenc
this is work H Sp in persns lif
P then add H Sp wil mak posib 4 Bliev 2 produc fruts
Thex fruts fnd vs 22-23=READ
Here 9 fruts evid of Xpian lif & fredum brot 4th/byit
1st 3 expres Gward aspect Xpian lif
1st ther is luv-only posib 2luv certin situatins
Ecuz G givn us that luv
Nex=Joy & only posib exper Joy Ecuz H Sp giv us Joy
mid probs/cares of all kinds
Peace=& P writ Phils spk Peace of G pass all undr
stand, & this peac only exper by thoz hav fredum in
& thru Js Xp
next 3 qualty R expresins manward aspec Xpian lif
longsuf, gentlnes, gudnes R qualty can only sho felo-
man Ecuz they bin shown 2us by our Saviour
& sinc Blong 2Him hav bin set free thru Him, we want
2emulat Him & do this by how treat feloman, or how
we luv our neighbor as ourselvs
We want 4them same we hav & so we 2B longsuf with
ther needs
We R 2B gentl in ordr sho them Js Xp
We R 2B gud 2them Ecuz He bin gud 2us
Las 3 qualty R direc 2ward ourselvs,
faith, meeknes, tempranc R asets we shud poses all
circumstanc of lif
They sho our livs undr control & Js can then B seen
at centr of our livs.
(Ilus Will Houghton and Agnostic)
This wat P spk bout this Scrip writ 2congs in Galatis
He tel them=walk in Sp, & 2B led by Spirit
If Bliev 2 is walk in Sp & is B led by Sp his lif wil
manifest it & othrs wil C it & giv optunity 4them 2
cum 2 Xp
Js sed=LET UR LITE SO SHIN B4 MEN THAT THEY MAY C
UR GUD WORKS & GLORIFY UR FATHR WHICH ART IN HVN
our livs, our walk, our talk, evrthin bout us shud re-
flec the Saviour who has givn us fredum we enjoy in
Him, thru giv of self
We hav bin set free from 2bondags thru Xp
Let us heed admonitin of P=WALK IN THE SP, & YE SHAL
NOT FULFIL THE LUST OF THE FLESH,
pd=IF YE B LED OF THE SP, YE R NOT UNDR THE LAW
ank G 4 His delivof all Blievrs from the curse of
xx sin and the curse of the law.

"Born Free: The Spiritual Walk"

Scripture: Galatians 5:13-25

I would imagine that by now in this study of Paul's letter to the Galatians we have discovered that there is more material to be dealt with in this letter than time permits. In a study such as this we are faced with the choice of dragging the study out through a very long extended period of time, or doing a more brief study. I have chosen the latter because extended studies can be repetitious and boring. I'm also aware that some are bored from the very beginning no matter how brief the study. But I trust studies such as this are something you are finding beneficial in your spiritual lives. In the Gospel of Luke, he records his version of the Sermon on the Mount in the 6th chapter. Jesus told His disciples, (read verses 43-45). Jesus is saying that it isn't what is on the outside which is of importance, but what comes from within. He uses the illustration of fruit trees as Paul also does in this Scripture. It isn't the law on the outside that makes the difference. What is needed is love on the inside. And where does that love come from? From God's Holy Spirit we receive the power to love and this is what we need within us. The Holy Spirit is mentioned at least 14 times in this letter. We must recognize that the Holy Spirit is not just an influence in our lives. He is a Divine Person, just as Jesus Christ and God are Divine Persons. It is what God the Father has planned for us, and what God the Son has purchased for us through His death on the cross, that God the Holy Spirit applies to our lives as we are willing to yield to Him and His direction. In this section of Scripture, Paul shows us three ministries the Holy Spirit gives to us. We discover that we can fulfill the law of love, that we can overcome the flesh, and that we can produce fruit, and this is all made possible through the Holy Spirit.

Paul tells us in verses 13-15, (read these). Paul is pointing out that we are prone to go to extremes. There are those who were saying that since they had freedom through Christ, this freedom permitted them to do anything they wanted to do and this is what Paul is referring to when he says, "Only use no liberty for an occasion to the flesh." At the other extreme were those who made the claim that only through the keeping of the law could true freedom be enjoyed, and this amounted to legalism. But between these extremes of legalism and license Paul speaks of our calling. We are "called unto liberty." The Christian is a free man. He is free from the penalty of sin because Jesus died for him on the cross. But he is also free from the power of sin in his daily life, and free from the demands of the law. Jesus took all of these things upon Himself and set us free from them. So Paul says that since we have this freedom, we should be careful that we don't use this freedom to degenerate into license to do whatever we feel like doing. He points out that

we are to serve one another in love and he tells us this is fulfilled in the commandment, "Thou shalt love thy neighbor as thyself." The central theme of this is the word "Love." If we have Liberty + Love we will serve our fellow-man. But if we have Liberty - Love we will have License, or slavery to sin. It is Love which motivates us to live for the Lord and that Love causes us to want to share what we have with others.

(Illustration of Marian Preminger)

Marian Preminger was born in Hungary in 1913. She was raised in a castle with maids and servants and everything she ever needed or wanted. Her grandmother who lived with them insisted that whenever they traveled, they take their own linens because she believed it was beneath their dignity to sleep between sheets used by common people. She attended school in Vienna and while there met a handsome Viennese doctor. They eloped when she was only 18, but the marriage only lasted one year and she returned home. She desired to go into acting and while auditioning for a play met Otto Preminger. They were married and they came to America where he began his career as a movie director. But Marian became caught up in the glitter of Hollywood and very soon became involved in a very sordid life. Otto Preminger divorced her and she returned to Europe to live in Paris. In 1948 she saw in the paper that Albert Schweitzer would be visiting Europe. She had read about him as a young girl and wanted to meet him. She called his secretary and was given an appointment to meet him. She went to the place where he was staying and discovered him playing the organ in the village church. He asked her to turn the pages for him and she did. He invited her to have supper at his house which she did. She said that by the end of the day she had discovered what she had been looking for all of her life. Shortly after he returned to Africa he invited her to come there and work in his hospital there and she accepted. She changed bandages, bathed babies, fed lepers and did all sorts of unglamorous things. Here was this girl raised in luxury, who had been waited on all of her life, working among filth and poverty, but she found she was free. She died in 1979 and the New York Times printed her obituary and included in it her own words. She said, "Albert Schweitzer said there are two classes of people in the world-the helpers, and the non-helpers. I'm a helper."

Jesus said, "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it. If we are truly Born Free through Jesus Christ, the Holy Spirit gives us that love which permits us to lose ourselves in serving and loving others.

Then Paul points out that the Holy Spirit enables us to overcome the flesh. He explains the works of the flesh as we read in verses 17, and 19 through 21, (read these). Now again we must understand that when Paul says, "They which do these things shall not inherit the kingdom of God," he is not saying that these people will lose their salvation. These actions do not give evidence of one who is a kingdom citizen. This person is not enjoying, nor will he enjoy the completeness of his salvation. His salvation is not lost but he will not share in the complete joy which should be his through Christ. This is why Paul admonishes all believers as we read in the 16th verse, "This I say then, 'Walk in the Spirit, and ye shall not fulfill the lust of the flesh.'" The Holy Spirit will enable any and all believers to "Walk" as He directs and the believer will not do the things of the flesh and Paul adds,

"But if ye be led of the Spirit, ye are not under the law." The believer is Born Free through Jesus and is not under the ^{LAW} and the evidence of this is the working of the Holy Spirit in that person's life.

And then Paul says that the Holy Spirit will make it possible for the believer to produce fruit. These fruits are found in verses 22 and 23, (read these). Here we find nine fruits as evidence of a Christian life and the freedom brought forth from that life.

The first three express the Godward aspect of the Christian life. First, there is Love. It is only possible to love in many situations because God has given us that love. Next there is Joy and it is only possible to experience Joy because the Holy Spirit gives us Joy in the midst of problems and cares of all kinds. And then there is Peace, and Paul writing to the Phillipian church speaks of the "Peace of God which passes all understanding. This peace is only experienced by those who have that freedom in and through Jesus Christ.

The next three qualities are expressions of the manward aspect of the Christian life. "Longsuffering, gentleness, goodness," are qualities we can only show to our fellowman because they have been shown to us by our Saviour.

And since we belong to Him, have been set Free through Him, we want to emulate Him and we do this by how we treat our fellowman. Or how we love our neighbor as ourself. We want for them the same that we have and so we are to be longsuffering with their needs; we are to be gentle in order to show them Jesus Christ; and we are to be good toward them because He has been good to us.

Then the last three qualities are directed toward ourselves. Faith, meekness, temperance are assets we should possess in all circumstances of life. They show that our lives are under control and Jesus can then be seen at the center of our lives.

(Illustration of Will Houghton and agnostic)

An agnostic who was desperate in his life because it seemed to have no meaning was contemplating ending it all. But he was undecided and ~~decided~~ made the decision to make one last attempt to find meaning for his life. He decided that if he could find a preacher who lived his faith he would listen to him. So he hired a private detective to follow this certain preacher and watch his every move. When the investigator turned in his report to the man, it revealed that the minister's life was above reproach. He reported, "He's for real. The agnostic went to the minister's church and during one of the services went forward and accepted Christ. Later, he sent his daughter to Moody Bible Institute. The minister who was under surveillance was Will Houghton a man who became president of Moody Bible Institute sometime after being the minister under investigation.

This is what Paul is speaking about in this Scripture written to the congregations in Galatia. He tells them to "Walk in the Spirit," and to be, "Led by the Spirit." If a believer is walking in the Spirit,

and is being led by the Spirit his life will manifest it and others will see it giving an opportunity for them to come to Christ. Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Our lives, our walk, our talk, everything about us should reflect the Saviour who has given us the freedom we enjoy in Him through the giving of Himself. We have been set free from two bondages through Christ. Let us then heed the admonition of Paul; "Walk in the Spirit, and ye shall not fulfill the lust of the flesh," and "If ye be led of the Spirit, ye are not under the law." Thank God for His deliverance of all believers from the curse of sin and the curse of the law.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 16, 1984
Mr. Dale Rice, Minister of Music
David Andrews, Acolyte
Megan Hewis, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys and Prayer Requests

Lighting of the Advent Wreath

Choral Introit "Be Joyful"

*Processional Hymn No. 190 "Angels from the Realms of Glory"

*Ascription

*Exhortation

*Confession (In Unison) "O Lord, send us forth into the world in thy name. Bestow upon us thy power, that our weakness may become strength. Grant unto us thy love, that our hatred may be overcome. And pour forth thy peace, that our anxieties may find comfort in thee; through Jesus Christ our Lord. Amen"

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - Blessed be His Glorious name forever.

*Gloria Patri

Hymn No. 180 "What Child is This, Who Laid to Rest?"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray

Prayer

Offering

Offertory

*Doxology No. 382

Anthem "Ding, Dong Merrily On High"

Scripture: Galatians 5:26-6:10

Sermon: "Born Free: Sowing and Reaping"

*Closing Hymn No. 178 "O Little Town of Bethlehem"

Benediction

Closing Chimes

Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. Arthur Snyder in memory of his father who would have been 95 tomorrow.

Ushers for today are Rob Vinroe, Robert Dellen, Randy Dellen, and Kevin Snyder.

Mr. & Mrs. Paul Campbell will greet the congregation at the door this morning.

Nursery will be provided today by Mrs. Sue Gamble. Art Anyder and Paul Campbell will be visiting the hospital this week.

Attendance last Sunday was 123 with 7 visitors.

> Hospitalized: Kenneth Hoover

Monday - Spang's Volleyball

Wednesday - Golden Circle at 7:30

Thursday - Mary Martha Circle 10:30

- Chancel Choir 7:00 We are looking for some new voices for the choir. Please give it a try.

> TONIGHT!!!!!! at 7:00 P.M. we are having our "Old Fashioned Christmas Party" in Rehoboth Hall. Please plan to come and enjoy an evening with us and Santa. There will be refreshments served after the festivities.

> CAROLING - note the change in time.... it is now 6:30 we will meet in the parking lot. After our caroling we will join in some fellowship and refreshments at Dick and Ginny's house.

December 23 - Christmas Sunday we will have communion at 11:00.

December 24 - Christmas Eve Candlelight Service at 11:00 P.M. we will have a service of Carols, Communion and Candlelight.

> Next Sunday the Poinsettias will grace our chancel. If you would like to have your flower remain for the Christmas Eve service we would appreciate it because they help bring beauty to the service and season. Following the December 23rd service leave your flower and you may pick them up after the Christmas Eve Service.

as 7-8=idea persn turn nose up at G=U is not mock?
 U canot turn noseup G, or ignor G & ex pex hapylif
 U can liv apart fr/G, & He will let U,
 Ur lif wil bear frut U sow
 otic vs 8 spirit cap lettrs, or shudB; refr 2 H Sp &
 thoz sow 2 H Sp, or seek hav Him lead, direc livs, wil
 reap wat H Sp ofr & that is=Lif evrlasting=P says
 lnce agin mus pt Blivr no los salvatin, but say if
 liv worldly lif los sum precius reward G prom 2thoz
 who liv 4Him
 ll sorts examps 4 wat P say here, but 1 is child rais
 KAMP=let cute kid do wat want & then brat
 all us seen rude, selfish, obnoxius adults & thez were
 that way as childrn & this result reap wat sown in
 earlier yrs & rest society mus reap discomf/misfortun
 caus by them
 o P sez-vs 9=knu mindset tru Blievrs thoz congs in
 Gal & knu thoz ther wud turn them bak 2 law
 But also othrs thot had all Sp & flaunt that at/ther
 o P sez=Dont B weary wel doing=Evr feel lik chuck???
 Dont feel want quit? Job evr mak want 2walk away???
 Evr think how nice tropicl isle, fixkdo nothin
 joke of man want 2B specil Xpian=fishes & loaf)
 e can identfy wat P say & wat spk agin
 Illus George Mason & Xmas alone)
 knu nol this lif cud liv alon complet & this why cur
 erth in persn Js Xp
 Came among us 2liv w/us & 2sho evr circumstanc lif
 He can & wil walk w/us
 We need nevr B alone
 ut we also need ea othr, we canot get along without
 elo Xpians 2shar this lif with
 it from ther strenth & help we can receive help 2
 assist ea othr
 we can lern from ea othr & can help lnothr
 his wat P say as sumup letr congs Gal
 We hav G w/us ea day & we can shar that gift,
 Js Xp with thoz who R in need of Him

Scripture: Galatians 6:

R 1 Stephan divid Scrip in2 vss aroun 1551 & Bib
 divid chaps Card. St. Cher aroun 1250
 Pt Gals gud examp wat prob misplac chap end/& begin
 prob vs 26 chap 5, shudB vs 1 chap 6 & logicl Bcuz
 vs 25 end thot & vs 26 plus vs 1 of 6 Bgin nu thot
 & this reasn Scrip as is 2day
 Mos import issu fac ch not only P's day, but ours as
 wel is holines=sin musB delt w/individs lif & lif of
 congregatin
 As sed B4 P adres 2factin in Gal congs
 Wer=Sp 1's who walk in sp & carnal walk by the law
 P saw danger eithr positin & wrot-vs 26 READ
 Danger was=eithr grup wud get 2pt feel superior/act i
 Thos strongr folo Sp, or folo law cud Bgin lord ovr
 othr considr weakr so P sez-vs 1=READ
 Thot not of persn caut sin, insted, sin wh/overtak persn
 Thoz liv Sp cud taunt law=No hav H Sp, U no hav Xp
 Law keepr=No observ law, U no complet Xpian
 & if case leglists vs Sp liv peop
 Examp find Jn 8:3-11=READ
 P draw ex of think from Js & use word=RESTORE & thi
 word mean=lik Dr set bone brokn; also use Mt 4:21 as
 James/Jn mend nets wen Js cal; Eph 4:12=perfec saints
 2menq, 2restor, 2mak perf task we 2B bout w/feloXpian
 vs 2=wat law of Xp? Js sed=Nu coman giv I un2 U, luv
 lnothr=we R 2help ea othr longway; uplif, shar cares
 concerns, burdns & probs bog us dwn
 vss 3-4=Here formula 4self-conceit
 persn think hav all need 2B carfl Bcuz head 4fall
 it no wat hav, achiev, accomplish, but wat G dun in us
 & 4us
 Thez only thing boast of, Bcuz persnl abiltys/accompl
 do not glorify God
 Wat He can do in us, & the talnts we use He giv us
 thez glorfy Him
 Hymnwritr=NOTHN IN MY HAND I BRING, SIMPLY 2THY CROS I
 GLING=it Xp & Xp alon who matr & not litl "I" in lif
 He mus increas, & we mus decreas Jn Bap sed & we too
 Vs 5=lik lik contradic vs 2, but no so=2dif Gr word
 vs 2 spk burdn hvy & need 2B shar
 vs 5 spk lite burdn lik soldier pak; it persnl & no
 need help othrs 2B borne, it lik Js sed Mt 11:28-30
 vs 6=P say ea & evr 1 who bin taut bout G shud in
 t h shar that w/othr peop,
 He mean comon shar=KOINONIA, shar all things comon
 & pik up / pz fall & fail; giv 2them Gud Mus which
 U hav so they canB restor 2 Sp helth

"Born Free: Sowing And Reaping"

Scripture: Galatians 5:26-6:10

We are told that a man named Stephen divided the Scriptures into verses around 1551 and the Bible was divided into chapters by Cardinal St. Cher around 1250. At this point in Galatians we have a good example of what is probably a misplacement of chapter ending and chapter beginning. In all probability verse 26 of the 5th chapter should be verse 1 of chapter 6. It is more logical since verse 25 ends one thought and verse 26, plus verse 1 of chapter 6 begin another thought. This is the reason for the division in case you may have been wondering about it.

The most important issue facing the church not only in Paul's day, but in our day as well is holiness. Sin must be dealt with not only in the individual's life, but in the body of the congregation as well. As we said before, Paul was addressing two factions within the congregations of Galatia. There were the spiritual ones who were walking in the Spirit and there were the carnal ones who were walking by the law. Paul saw the danger ~~and~~ of either position and he wrote, "Let us not be desirous of vainglory, provoking one another, envying one another."

The danger was that anyone in either group would get to the point of feeling and acting superior to the other group. Those who were stronger in their following of the Spirit, or of following the law could begin to "lord" it over the others whom they considered weaker. So he advises them, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." The thought here is not of a person who is caught in a sin, but instead, it is sin which has overtaken the person. Those who were living in the Spirit could very easily have taunted the lawkeepers with, "Unless you have the Holy Spirit being evident in your life, you don't have it. And those who were the lawkeepers could boast to the spiritual ones, "You don't observe the law and so you aren't a Christian. It was a case of the legalists versus the spiritual living people. A classic example of this type of thinking is found in John's Gospel chapter 8, (read verses 3-11). Paul draws his answer from the actions of Jesus and he ~~xxx~~ uses the words "restore" such an one in the spirit of meekness." The word "restore" has the meaning in Greek of a doctor or surgeon setting a broken bone. The same word is used in Matthew 4:21 where we read of James and John mending their nets when Jesus called them. We also read this word in Ephesians 4:12 where it speaks of "perfecting the saints." So the word "Restore" means to mend, to make perfect and this is the task we are to be about with our fellow-Christians.

And Paul adds to this, "Bear ye one another's burdens and so fulfill the law of Christ." What is the "Law of Christ?" Jesus said, "A new commandment give I unto you, that ye love one another." We are to help each other along

the way; we are to uplift each other and to share our cares and concerns, our sorrows and the problems which can bog any of us down.

Then Paul adds in verses 3 and 4, "For if a man thinks himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

Here is the formula for self-conceit. The person who thinks he has it all needs to be careful because he is headed for a fall. It isn't what we know or what we have achieved, or accomplished, but what God has done in us and for us. These are the only things we should ever boast of. Personal abilities and accomplishments do not glorify God. But what can do in us and we then are able to use these talents for Him, these, glorify our Father which is in heaven. The hymnwriter states, "Nothing in my hands I bring, simply to Thy cross I cling." It is Christ and Christ alone who matters and not the little "I" in this life. He must increase, and we must decrease as John the Baptist said of Him.

Paul says in verse 5, "For every man shall bear his own burden." Now if we think back to the 2nd verse we automatically think this is a contradiction. But it isn't. Two different Greek words are used for burden in these verses. In the 2nd verse Paul is speaking of a very heavy burden which needs to be shared in order to carry it. In the 5th verse Paul is speaking of a lighter burden similar to the pack soldiers carried on their backs. It was a personal pack and didn't need the help of others to be borne. In this context it is like the burden Jesus was talking about when He said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest for your souls. For My yoke is easy and my burden is light."

Then in the 6th verse Paul says, "Let him that is taught in the word communicate unto him that teacheth in all good things."

He is saying that each and every one who has been taught about God should in turn share that with other people. He means a common sharing of all things and in particular to pick up those who are falling and failing. Give to them the Good News which you have so they can be restored to spiritual health.

And then Paul comes to his concluding thoughts in this portion of Scripture and we read in the 7th ~~xxxxx~~ ^{and 8th verses}, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The idea here is of a person who turns his nose up at God and this is what he means by "God is not mocked." You cannot turn your nose up at God, or ignore God and expect your life to be happy. You can live apart from God and He will let you. But your life will bear the fruit which you sow. Notice in the 8th verse the word "Spirit" is in capital letters, or it should be. That refers to God's Holy Spirit and those who sow to the Holy Spirit, or seek to have Him lead and direct their lives, will reap what the Holy Spirit offers and

So Paul's advice to any and all believers is, "And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Paul knew the mindset of the true believers in those congregations in Galatia. They were surrounded by those who would turn them back to the law so they could be complete Christians, according to them. But they also had those who went the other route and flaunted their Christianity because according to them, they had it all. Paul's advice was, "Do not be weary in well-doing." Don't you at times feel like chucking it all and getting away from it all? Aren't there times on your job whatever it may be you are willing to quit and walk away? Do you ever think how nice it would be to go to a tropical climate and sit by the shore doing nothing the rest of your life? I think we can identify with these thoughts and this exactly what Paul was speaking against.

Paul knew that you could run away from life, but he never wanted you to
face what is and running away is not the answer.

(Illustration of George Mason 's Christmas alone)

George Mason was a businessman and his whole life centered around his business. He lived alone and on this one particular Christmas he refused all invitations. He said he was going to spend Christmas alone. On Christmas Eve, after his employees had left, he went into the office vault to get a little extra cash. While he was in there the huge door began to close silently on its well oiled hinges. The sudden darkness and the final click of the automatic lock startled him into panic. Desperately he pounded on the door only to realize that no one could hear him. Everyone was gone including the cleaning woman. He thought to himself that he could make it overnight, but then he remembered the next day was Christmas and no one would come to the office. His heart pounding with fear, he wondered if he would have enough air since it was a new vault and probably airtight. But then he remembered hearing something about a "safty hole." So he felt around in the darkness and finally located it at the top of the back wall. It was too small for burglars, but enough for air. So he sat in the vault the remainder of Christmas Eve, and all of Christ-

mas Day. He was alone as he had planned with no one to bother him. But he was uncomfortable, he was hungry and thirsty and he hated the black darkness of the vault. The day after Christmas the chief cashier arrived and unlocked the vault, but did not open the door. Without anyone seeing him George Mason staggered out and walked to the water cooler. After taking a long drink he went out of the office and hailed a taxi and went home and freshened up. Back at the office nobody even missed him and to make matters worse, no one even inquired how he had spent Christmas. He had missed Christmas because nobody had missed him. After that experience he placed a card high on the wall of the vault to remind him. It read, "To love people, to be indispensable, somewhere, that is the purpose of life. That is the secret of happiness."

God knew that no one in this life can live completely alone and this is why He came to earth in the person of Jesus. He came among us to live with us and to show us that in every circumstance of life He can and will walk with us. We need never be alone. But we also need each other. We cannot get along without fellow-Christians to share this life with. It is from their strength and help that we can receive help to assist others. We can learn from each other and we can help each other. This is what Paul is saying as he sums up this letter to these congregations in Galatia. We have God with us each day and we can share that gift, Jesus Christ with those who are in need of Him.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 23, 1984
Mr. Dale Rice, Minister of Music.
Mr. Roland Thompson, Saxophonist
David Andrews, Acolyte
Kelly Mangel, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Lighting of the Advent Wreath

Choral Introit "Be Joyful"

*Proclamation Hymn No. 193 "O Come, All Ye Faithful"

*Ascription

*Call to Worship

Pastor: The people that walked in darkness have seen
a great light.

People: They that dwell in the shadow of death, upon
them hath the light shined.

Pastor: For unto us a child is born.

People: Unto us a Son is given; and the government
shall be upon His shoulder.

All: And His name shall be called Wonderful,
Counsellor, The mighty God, The everlasting
Father, The Prince of Peace.

Pastor: Let us pray!

*Prayer of Confession (In Unison) "Almighty and most
Merciful God, You created light and life and as we
come into Your presence we would hide ourselves in
shame. Our thoughts, words, and deeds are dark shadows
upon us. Like men of old, we have strayed from Your
ways, losing sight of Your light. You came as The
Light of a darkened world and we too have failed in
times past to perceive You in the fulness of Your
coming to us. Remove from us the shadows that we might
stand in the radiance of Him who is the Light of the
world, our Saviour, Redeemer and Lord, even Jesus Christ,
Amen.

*Assurance of Pardon

Offering

Offertory

Doxology

The Communion Hymn No. 202

*The Institution and Consecration of the Elements

Distribution of the Bread

Distribution of the Cup

*The Prayer of Thanksgiving

Anthem: "Even So, Lord Jesus, Come"

Scripture: John 1:1-14

Sermon: "The "Whys" Men Still Seek"

*Closing Hymn No. 179 "The First Noel"

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

Elders and Deacons will be serving Communion and

Ushering for this mornings service.

Harry Fry will be visiting the hospital this week.

Attendance last Sunday was 126 with 10 visitors.

> Hospitalized: Kenneth Hoover, Mrs. Catherine Pflugh - *HMC*

Tuesday - MERRY CHRISTMAS !!!!!!!

Wednesday - Spang's Volleyball

Saturday - Basketball

December 30 - Installation of Council Officers during
the worship service.

All Treasurers - please secure signature cards from your
bank to change names on the accounts you hold for
the new treasurers.

Financial Secretary's Books will close on December 31st.

Please help me by submitting anything necessary to
close my books. Thank you, Ginny.

All financial reports for the year book should be turned
into the office by January 13th if not sooner.

> CHRISTMAS EVE SERVICE - December 24th at 11:00 P.M. we
will have a service of Carols, Communion and
Candlelight.

Nursery will be provided today by Mrs. Sue Gamble.

> If you would like to have your flower remain for the
Christmas Eve Service, we would appreciate it because
they help bring beauty to the service and season.
If you choose to leave it today, please do so and
pick it up after the Christmas Eve Service.



was nothr "WHY" Js came
 chap 12 read Js rid triumph in2 Jeru & Baclaim King
 Calvary stretch B4 Him wh wud bring deth & He knu it
 in Templo & awar many Jew ldrs Bliev in Him
 vss 42-43=Js cal 2tak stan on sid wat G reveal
 vs 46=He was lite G provid in darknes & that "WHY"cam
 1st ironic "WHY" tak plac end of lif
 chap18=Js B quest by Pilat B4 sentenc hand dwn on Him
 Pilat ask=vs 37=READ
 Js givs anser=vs 37B=Read
 Wen Js born Beth men aclaim as kings own rite came
 seek & ask+Wher is He that is born K of Jews?"
 At trial B4 deth His judg ask=Art Thou a King?"
 (Ilus cartoon woman expl Xmas 2 yng son)
 But evn tho many peop wil go thru Holy season & nev
 kno wat Xmas all about,ther R thoz 2whom it stil is
 revealed
 (Ilus eld woman & conscioous llas time wat Xmas is)
 The only import "WHY" of cum of Js Xp in2 world is
 2B the Saviour of each of us
 But He didnt jus cum lnce,nor is it jus lnce a yr
 He canB a part of our livs,
 He isnt lik Santa Claus in this respect
 He came & livd among us & is now at rt hand of G the
 Father wher He livs 2mak intercesin 4us
 He canB w/us ea day our livs if we let Him
 He is Emmanuel=G w/us & 2kno Him as such is 2hav
 all the wisdom of the ages in our grasp & 2hav the
 "WHYS" Men Still seek answered completely.

"The "Whys" Men Still seek
 Scripture: John 1:1-14

End Js pub minstry brot withit respons iratinl unBlie
 i-2 th set discip cast 2 pr/tea bout Him,seek 2lead
 a ly othrs persnl realatship w/Him
 4peasnts & peop low estat no serius hurdl ovrcum
 B /how do U spk 2intelgentia,lernd,& convinc that
 man,humn B jus lik them abl rais peop fr/ded;heal
 incurbl diseas;or dy self & cum aliv fr/grav 3days?
 How cud posib convinc them 2Bcum folo th/persn?
 That dubius distinc fel 2man only claim 2educatin was
 2B abl catch fish 4living,
 thru Gr of G this man=Jn abl stan B4 lerned Gents/Je
 & proclaim 2them=IN THE BGIN WAS WORD ETC,(READ)
 Many wud pas off as old,senil man incapl of serius
 or prolonged thot
 wat Jn chos carfuly=LOGOS term use widly Gr philosop
 teach as wel fnd Jew wisdm & philosophy literature
 LOGOS=translat=Word,mean spk mesag or words,thot,
 concept,& expresin thoz thots or concepts
 Jn spk thez intels & lerned peop way cud understand
 But tru purp identJs Xp not only as mod man liv mira
 & supnat lif,but as 1 cudB trac bak 2orig all things
 Present as B w/G at creatin & as B G Himself & wen
 cum 2erth no receiv as such
 Jn also elabrat fulfil proph=Jn Bap as 4runner
 But evn tho go detail=thoz who did,& wil ask=WHY??
 Why did G do this?
 He only anser part thez "Whys" 1st chap,but throu
 Gospl deal many "WHYS" = let us lk few this morn
 In 3rd yr Js min mirac fed 5000,only 4miracl record
 & 4 Gospls othr than resurrection
 (Ilus boy & SS 1st time & why no tak 2 McDonalds)
 (Ilus yng scientist & Pasteur on train)
 Afrtr Js fed 5M sep self/crowd & dur nite went othrsid
 lak,but peop folo & Js tel Bcuz fed,they ther 4mor
 in Vs 38 chap 6=Read
 Then expl wat Wil of G is & vs 40 read#Read
 As brief as canB tol=Why of Js cum erth is2 grant
 eternal lif 2 all mankind
 Jn chap 9 read man heal blind sinc birth & Phars re-
 fus Bliev mirac perf & Js sed=vs 39=Read
 Altho Phars & lernd Jews among peop prof hav enlite
 need they walk darknes & man heal abl say=vs 25
 The man had both phys & spiritul site & this anothr
 "WHY" Js cum in2 world
 cl 10=Js liken 2shep & cal self=Gud Shep
 as that gud shep tel of Bwil giv lif 4sheep & proof
 of wat His giv of self wud do He tel vs 10=READ

"The "Whys" Men Still Seek"

Scripture: John 1:1-14

The end of Jesus Christ's public ministry brought with it a response of irrational unbelief. It was into this setting that the disciples of Him were cast to teach and preach about Him, seeking to lead many others into a personal relationship with Him. For the peasants and people of low estate this was not a serious hurdle to overcome. But how do you speak to the intelligentsia and convince them that a man, a human being just like them was able to raise people from the dead; or to completely heal incurable diseases; or to die Himself, and come alive from the grave three days later? How could you possibly convince any of them to become a follower of this Person? That dubious distinction fell to a man whose only claim education was to be able to catch fish for a living. But without formal education or training, this man named John was able by the Grace of God to stand before these learned Gentiles and Jews and proclaim to them, "In the beginning was the Word, and the Word was with God, and the Word was God."

Many would pass this off as some gibberish written by a senile old man incapable of serious or prolonged thought. But what John ~~carefully chose the term~~ carefully chose the term "Logos" which was widely used in Greek philosophical teaching as well as being found in Jewish wisdom and philosophy literature. That word "Logos," translated "Word," meant, "speaking a message or words," it meant, "thought, concept, and the expressions of those thoughts or concepts." So John was speaking to these intellectuals and learned people in a way which they could understand.

But his true purpose was to identify Jesus Christ not only as the modern day man who lived a miraculous and sometimes supernatural life, but as the One who could be traced all the way back to the origin of the everything. He presents Him as being with God at the creation and as being God Himself and when He came to earth in a human body He was not received as such. John also elaborates on the fulfillment of prophecy which was important to these scholars, and he tells of John being the forerunner God had foretold in prophecy. But even though he went into great detail to explain all of this, there have been and always will be those who still ask, "Why?" "Why did God do this?" John not only answers a part of those "Whys" in his first chapter, but throughout this Gospel he deals with many "Whys." Let us look at just a few this morning as revealed in this Gospel.

In the third year of Jesus' ministry He miraculously fed 5000, which by the way is the only miracle recorded in all four Gospels other than His Resurrection. *FOUND JOHN IN 6TH CHAPTER*

(Illustration of little boy in Sunday School and feeding of 5000)

A little boy attended Sunday School for the very first time. On that Sunday the teacher was telling the story of the feeding of the 5000 people.

She explained that a little boy had five loaves and two fish and how Jesus made all of them sit on the grass and they ate and were filled. At this point the little boy raised his hand. The teacher responded, "Yes, Johnny what is it?" He remarked, "IT seems like Jesus went to a lot of trouble to feed all of those people. Why didn't He just take them all to McDonald's?"

Almost a century ago an old man was traveling alone on a train in France. A younger man got on and sat next to him. As the rain started to move again, the old man reached into his traveling case and pulled out a Bible and began to read. "What are you reading?" the young man asked. "I'm reading about the miraculous feeding of 5000 people," the old man answered. At this point the young man began to give the old man an intellectual discourse on why something such as this cannot be believed. He said, "I'm a scientist, and anyone with an ounce of sense knows that something such as that never happened. Give me facts, provable facts. As a man of science I can have no faith in miracles." But I cannot expect you to ~~believe~~ understand something like that." At this point the train began to slow down and the old man got up and said, "This is where I get off." The younger man answered, "It was nice talking to you Mr....I'm sorry I didn't get your name." The old man reached into his pocket and pulled out a calling card on which was the name, Louis Pasteur," who as you well know was one of the world's greatest scientists.

After Jesus had fed the 5000 He separated Himself from the crowd and during the night went to the other side of the lake. But the people followed Him and Jesus told them He knew why they followed, they wanted fed again. He told them He was the Bread of Life. And in the 38th verse He tells them, "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me."

After saying this He explained what the "Will of God" is and in the 40th verse we read, "And this is the will of Him who sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."

As briefly as it can be told, the "Why" of Jesus' coming is to grant eternal life to all mankind.

In the 9th chapter we read of Jesus healing a man who was born blind. The Pharisees refused to believe that a miracle had been performed and Jesus said as we read in the 39th verse, "And Jesus said, 'For judgement I am come into this world, that they which see might not see; and that they which see might be made blind.'"

Although the Pharisees, the learned Jews among the people professed to have the enlightenment needed, they were walking in the dark and the man healed of his lifelong blindness was able to say in the 25th verse, "Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

The blind man had sight both physiscal and spiritual and this is another "Why" for Jesus coming into the world.

In the 10th chapter Jesus is likened to a shepherd and He calls Himself "The Good Shepherd." As that good shepherd He tells of being willing to give His life for His sheep and the proof of what His giving of Himself would do, He tells in the 10th verse. "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they ~~may~~ might have it more abundantly."

Life in the midst of the world's darkness; life to its fullest for every believer is another "Why" Jesus came.

In the 12th chapter we read of Jesus riding triumphantly into Jerusalem and being acclaimed as a king. Calvary stretched before Him which would bring His death which He knew. He was here in the synagogue and was aware that many of the religious leaders secretly believed in Him. John tells us in verses 42 and 43, (read these). Jesus was calling them out to take their stand on the side of what God was revealing and we read in the 46th verse, "I am come a light into the world, that whosoever believeth on Me should not abide in darkness."

He was the Light God provided to overcome the darkness of life and that is "Why" He came.

The last ironic "Why" takes place at the end of His life. In the 18th chapter Jesus is being questioned by Pilate before sentence can be handed down on Him. Pilate asks the question in the 37th verse, "Art Thou a king then." "Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."

When Jesus was born in Bethlehem, men who were acclaimed as kings in their own right came seeking Him and inquiring, "Where is He that is born King of the Jews?" At the trial before His death, His judge asks, "Art Thou a king?"

(Cartoon of woman in store explaining Christmas to her young son)

A cartoon showed a woman in a very crowded department store resting for a moment. Her arms are filled with packages and the scene depicts a lot of hustle and bustle and the boys has evidently asked the meaning of all of this. Her explanation to him is, "No one is quite sure how Christmas worked out like this dear. But theologians are working very, very hard on that question right now."

But even though many, many people will go through this Holy season and never know what Christmas is all about, there are those to whom it is still revealed.

(Illustration of woman's mother and coming around enough to say what Christmas really is)

A woman who lived on a farm in Virginia tells of having her mother come to stay with them. She said her mother was very healthy for a few years and then one morning she got out of bed completely disoriented. As time went on she became progressively worse. She was unable to communicate with anyone. The day before Christmas Eve a group of people from their church came and sang Christmas carols. Among them was the pastor's wife. When they were done singing the woman invited them all in for hot chocolate and cookies. The pastor's wife and a few of the ladies asked to visit with her mother. She took them into her mother's room and the pastor's wife took the mother's hand and leaning over her said, "Grandmother, it's Christmas." But there was no response because she hadn't responded to anyone for sometime. Again the pastor's wife said, "Grandmother, it's Christmas. Do you know what Christmas is?" And at that point, the mother eyes opened like a light had been turned on, and with a smile she replied in a clear strong voice, "Oh yes! It's the birthday of my precious Saviour." Eagerly everyone began to ask her further questions, but it

was no use. Those were the last words the woman ever spoke, but it shows that God can and does still reveal the "why" of all of it.

The only important "Why" of the coming of Jesus Christ into the world is to be the Saviour of each of us. But He didn't just come once, nor is it just once a year that He can be a part of our lives. He isn't like Santa Claus in this respect. He came and lived among us and is now at the right hand of God the Father where He lives to make intercession for us. He can be with us each day of our lives if we will let Him. He is Emmanuel, God with us and to know Him as such is to have all the wisdom of the ages in our grasp and to have "The "Whys" ~~Me~~ Still Seek," answered completely.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 30, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
David Andrews, Acolyte
Megan Hewis, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Choral Introit "Be Joyful"

*Processional Hymn No. 184 "Hark! the Herald Angels Sing"

*Ascription

*Exhortation

*Confession (In Unison) "Our Father, we confess before you
that our lives are not what they should be. We do
undesired sin, and we permit temptations to overcome
us. But we know there is forgiveness with you when we
do confess. So as we humbly seek forgiveness, we ask
for new strength to lead a more Godly life, for we
pray in the Master's name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - Blessed be His Glorious name forever.

*Gloria Patri

Hymn No. 205 "Go, Tell It on the Mountains"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology

Installation of the Council Officers

Anthem: "Lullaby of the Shepherds"

Scripture: Galatians 6:11-18

Sermon: "Born Free: The Only Boast"

*Closing Hymn No. 199 "Redeeming Love"

Benediction

Closing Chimes

Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Florence MacKinney in memory of Parents.
Ushers for today are Alvin Tait, Mike Nazaruk, Gottlob
Kradel, and James McClymonds.

Mr. Art Snyder will greet the congregation at the door
this morning.

Nursery will provided today by Beth Tait.

Bill Thompson and Marty Henry will be visiting the
hospital this week.

Attendance last Sunday was 170 with 17 visitors.

Hospitalized: Ken Hoover and Becky Shearer.

Monday - Basketball 10-12 and 2-5

Tuesday - HAPPY NEW YEARS! ! ! ! !

Wednesday - Spang's Volleyball and Council at 7:00 P.M.

Saturday - Basketball

Flowers are needed for the next few weeks. Please take
a minute and sign up now, or contact the office.

COMMITTEE CHAIRMEN - please stop in the office and pick
up a copy of committee guidelines for 1985 to share
with the rest of the committee.

All Treasurers - please secure signature cards from your
bank to change names on the accounts you now hold for
the new treasurers.

Financial Secretary's Books will close on December 31st.
Please help me by sending your money for flowers, etc.
before December 31st. Thank you, Ginny.

All financial reports for the 1985 Yearbook should be
turned into the office by January 13th if not sooner.

NOMINATIONS - Starting next Sunday, January 6th, and
every Sunday in January the congregation has the
opportunity to make nominations for Church Council.
The success or failure of this venture rests squarely
upon those doing the nominating and those being nomi-
nated. We would ask that all of you prayerfully
consider names to be placed in nomination and for
those of you who are nominated, please prayerfully
consider accepting the nomination. It may also be a
big help if someone you are considering nominating
be contacted by you, not for permission to do so, but
to encourage that person to consent to the nomination.

Attendance on Christmas Eve was 118 with 27 Visitors.

"Born Free: The Only Boast"
Scrip: Galatians 6:11-18

or tmary dur days Apos P writr sho auth 4 writings
many lettrs P dictat by him/2 sec who wrot dwn, & at
end letr P wrot conclusin own handwrit sho fr/him
no surpris read vs 11=READ
sum interp P spk pec congs Gal bout length letr
othrs say=C wat lrg lettrs writ with & reass Bcuz P
mayhav diseas ey & caus writ big 2C watwrit=thorn,et
othrs P wrot entir letr by self=Expl profes writer
& F who writ Semitic, but prob not Gr & so big letr
Letr sho deep luv/concern 4 Xpian feends & prov by
tens of vs=past tense-I hav written
vss 12-13=1 las def leglist in congs Gal & P say thez
leglists, Judyizers wer no ask them 2B folors ~~xxx~~
cross Js Xp, but folors law & serv 2 purps in this
1st=seek placat othr Jews rnd no acpt Js Xp as Mess,
& 1 God sen 2B delivrer; cudnt acpt Bcuz execut cros
Jew law alway taut 2B execut this way 2B acurs &
cursed themselves
(Ilus Jn MacArthur & Jews use Chapel Holy days)
from this C cros sumthin evn mod Jews hate/despise
2nd=thez leglists seek mak mor converts 2 brag bout
cud say=Luk how many peop I won 2 Lord & purp/aim
not lead peop 2 Xp, & hav gro Grac, insted, add numbrs
2 ch 4 brag purposes
it no wrong seek converts 4 Xp, but main purp/motiv
2bring 2 Xp 4salvatin, & nuttur them in faith
2many ch's 2day interest numbrs game=how many Decisi
made 4 Xp; how many baps hav takn plac
task of ch is 2seek bring numbrs 2 Xp, no jus hav
mos viestr in twyn, or hav lrges memship roles
musB carefl seek qualty 4 Xp, not quantity
if work at Xpianity this manr, G wil ad both conv/numb
vs 15-16=P ad litl mor 2"works ritnes" wh/leglist wer
seeking
P taut letr Romns bout 2 Adams=1st Adam disobey G &
brot sin, deth in2 worl
2nd Adam obey G & brot salvatin & lif thru obedience
thru our obed 2 2nd Adam=Js Xp we R made nu crestin
it no by folo code ethics, or lak folo that we hav
this peace & mercy
It thru folo only Js Xp Himself that we R nu crea-
tures seprat fr/curs sin, which is deth & inherit
all that G has 4us & this wat P cal=Isr of God &
this Isr of G is Xpian Ch=it thoz born in2 famly of G
who made free kx of law & all its encumbrances
Name Israe" He who strivs w/G, God strivs/God rules
Thoz cum 2Xp apart fr/law R=Striv w/G agin things th
worl; on side of G & Born Free fr/things th lif &

vss 17-18=F end letr
ther was time wen P cud brag bout his mark of mar
of the law, of being among thoz circumcized
wud Bcam Xpian P Bgan brag bout marks Js Xp on him
no say litrl marks nails lik St. Francis sed had
but he mark man apart fr/rest worl
he wish 4them very bes & cal them=Brethrn & mean==
felo Blievrs Js Xp; felo heirs Xp & w/Xp; felo childrn
of God; & his wish is=Grac Js Xp 2B w/them always
we purposly pas by vs 14 & ultmat theme letr=READ
P say sumthin w/3fold
1st=he knu person of cros
erly yrs as Rabbi cud boast B complet Jew, but in
Phil 3:3-10 wrot=READ
P knu Js Xp persnly & that wat word=Know vs 10 mean
it intmat, closnes, persnl knowledg & exper w/Js & this
wat P cud now boast bout
2nd=P knu powr of cros
as sed B4, cros means of salvatin, repulsiv all Jews
& P knu as Rabbi Mesiah 2cum, but B4 conver 2think
Mesiah wud B kil on instrument lik cros unthinkle
But aftr persnl exper w/Js cud writ=1 Cor 1:23=READ
P knu bout powr that cros & cud boast bout it, rather
than B repel by it as lnce was
3rd=P knu purpos of cros
was 2creat Israel of G
nothr time we shar wat P sed record chap 4:1-7=READ
Any & all who cum 2Xp R a part that nu Isr of G;
that nu Isr madeup thoz childrn who R heirs thru Xp
All profes name Js heirs, jnt-heirs of all G has 4all
Blievrs
In Js, we Born Free
& wat wud advic P giv us as fac mod age wher ch Js Xp
mattr litl, if anyth 2many peop?
Wat wud he tel us as fac so many uncomit peop w/in
any & all congs of that Ch?
(Ilus Winston Churchill & speech 2 class at Harrow)
In Xp we R Born Free
Never give it up in the
Only boast we hav in th/lif is that, cros Js Xp the
worl is crucified un2 me & I unto the worl
We can say=He is mine & I am His 4evr & 4evr

"Born Free: The Only Boast"

Scripture: Galatians 6:11-18

It was customary during the days of the Apostle Paul for a writer to show authenticity for his writings. ~~xxxxxxx~~ Many of the letters of Paul were dictated by him to a secretary who wrote them down. Then, at the end of the letter, Paul wrote a brief conclusion in his own handwriting to authenticate those letters as coming from him. So it isn't surprising to read in the 11th verse, "Ye see how large a letter I have written unto you with my own hand."

Some interpreters have taken this to mean that Paul is speaking to the people in the congregations in Galatia about the length of the letter. Other ~~xxxx~~ translations of the Bible translate the verse to read, "See with what large letters I write," or something of that nature. Their reason for this is that perhaps Paul had contracted an oriental eye disease which made his appearance repulsive and in order for him to see he had to write in very large letters. This is one explanation of the "thorn in the side" which Paul wrote about and which was his physical disoreder. But the third and most plausible interetation is that Paul wrote this entire letter himself in his own handwriting. This is probably the case since there were two types of Greek writing. One was writing very neatly with small even letters and this type of writing was done by professional scribes. The other was in a more bold less neat handwriting and this was done by those who were not professionally trained scribes. Paul was a Hebrew scholar and could probably write very neatly in the Semitic languages. But Greek was probably not a language Paul was trained ~~in~~ to write and so his handwriting was with the larger, coarser letters. But he also could have deliberately written in large letters, seeking to show his deep love and concern for his Christian friends in the congregations in Galatia. It is also very probable that Paul wrote this entire letter because of that deep love and it is proved by the tense of the verse. That is the past tense, for he says, "I have written," and this speaks of his own creative writing to them.

We read in verses 12 and 13, one last definition of the legalists who were in the congregations in Galatia. Paul says, "As many as desire to make a fair shew in the flesh, they constrain you to be circumcized; inly lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcized keep the law; but desire to have you circumcized, that they may glory in the flesh."

Paul is saying that these legalist, the Judaisers were not asking them to be followers of the cross of Jesus Christ, but to be followers of the law. They were serving two purposes in this. First, they were seeking to placate the other Jews around them who would not accept Christ as their Messiah, their Saviour, and the One God sent to be their deliverer. They couldn't accept

Him as being that because He was executed on a cross and their Jewish law had always taught that to be executed in a manner such as this was to be accursed and to bring a curse on themselves.

(Illustration of John MacArthur and small chapel sharing with Jewish neighbor
John MacArthur tells that at one time their church shared their small chapel with the Jewish people who were in the neighborhood because they didn't have a Synagogue. He said that there were no problems and they came and worshiped freely. But then John's church was remodeled and enlarged and with that remodeling came the hanging of a large wooden cross in the front of the sanctuary. So when the Jewish people came in for the first time he said you should have seen the look of horror on their faces when they saw the cross. So ~~they~~ before they held services, they covered the cross with sheets to hide it.

From this we can see that the cross is something which even modern day Jews hate and despise.

And then secondly, these legalists were seeking to ~~have~~ make many more converts so they could brag about them. They could say, "Look how many people I have won to the Lord." Their purpose and aim was not to lead people to Christ and seek to have them grow in that grace, instead, it was to add numbers to the church for bragging purposes. It is not wrong to seek converts for Christ. But the main purpose and motive is to bring them to Christ for salvation and then to nurture them in that faith. Too many churches today are only interested in the numbers game; how many are in church; or how many decisions are made for Christ and how many baptisms have taken place. The task of any church is to seek to lead numbers to Christ, not to just have the most visitors in town, or to have the largest membership roles. We must be careful to seek Quality for Christ, not quantity. And if we work at Christianity in this manner, God will add both converts, and a quantity of them.

Then in the 15th ^{& 16th verses} ~~verse~~ Paul adds a little more to this "works righteousness" which these legalists were seeking, by saying, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

~~He is saying that it does not make any difference if you are following the law or not~~

"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Paul taught in his letter to the Romans of the two Adams. The first Adam disobeyed God and brought sin and death into the world. The second Adam obeyed God and brought salvation and life by His obedience. Through our obedience to the Second Adam, Christ Jesus, we are made a new creation. It isn't by the following of a code of ethics, or a lack of following a code that we have this peace and mercy. Rather, it is through following only Jesus Christ Himself that we are new creatures separated from the curse of sin which is death and inheriting all that God has for us and this takes place in what Paul call "The Israel of God." This "Israel of God" is the Christian Church. It is all those who are born into the family of God who are made free of the law and

all of its encumbrances. The word or name "Israel," means, "he who strives with God," or, "God strives," or, "God rules." Those who come to Christ apart from the law are "striving with God," against the things of this world; they are on the side of the things of God and are "Born Free" from the things of this life and this world which enslave them.

Paul ends his letter with the words in verses 17 and 18, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."

There was a time when Paul could brag about his mark of a man of the law, of being among the circumcized. But when he became a Christian Paul began to brag about the marks of Jesus Christ upon him. He isn't saying that he literally had the nail prints in his hands and feet like others have had. St. Francis of Assissi claimed to have had those marks on his body brought there mysteriously by God because of his love for his Saviour Jesus Christ. But Paul is saying that he was a marked man because of his love for Jesus Christ. He stood apart from the rest of the world and for it he was a marked man. And so Paul wishes to each of his beloved in the congregations in Galatia his very best. He calls them all, "Brethren," and that means simply, "fellow believers in Jesus Christ; Fellow heirs of Christ and with Christ; fellow children of God." And his wish for them is simply, "The Grace of Jesus Christ to be with them always.

But we purposely passed by the ultimate theme of this letter which is summed up in the 14th verse. There we read, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Paul is saying something here which is threefold.

First, he is saying that he knew the Person of the cross. In his early years as a Jewish Rabbi, Paul could boast of being a complete Jew. He wrote to the church at Philippi, in his letter to the Philippians about this. This is recorded in the 3rd chapter verses 3 through 10, (read these). So Paul knew Jesus Christ personally and that is what the word, "Know" in the 10th verse means. It is an intimate, closeness, a personal knowledge and experience of with Jesus. And this is what Paul ~~xxx~~ could now boast about.

Second, Paul knew the power of the cross. As we said before, the cross as a means of bringing salvation was something repulsive to any and all Jews. And Paul as a Rabbi knew that the Messiah was to come. But for Paul before he was converted to think that the Messiah would be killed on an instrument of death such as a cross was unthinkable. But after his personal experience with Jesus Christ he could write to the church in Corinth in 1st Corinthians 1:23, (read this). Paul knew the power of that cross and could boast about it rather be repelled by it as he once was.

Third, Paul knew the purpose of the cross. It was to create the Israel of God. We shared at another time what Paul said as recorded in the 4th chapter of this letter. In verses 1 through 7, (read these). Any and all who come to Christ are a part of that new Israel of God; that new nation made up of those new children who are heirs through Christ. All who profess the name of Jesus Christ are heirs, and joint-heirs of all that God has for ~~them~~ all believers. In Jesus Christ we are "Born Free!"

And what would be the advice Paul would give us as we face the problems of this modern age where the church of Jesus Christ seems to matter little if anything to many people? What would he tell us as we face so many uncommitted people within any and all congregations of that Church?

(Illustration of Winston Churchill speaking at old alma mater, Harrow)

Toward the end of his long and illustrious career as a statesman and prime minister of England, Winston Churchill was invited to speak at his old alma mater, Harrow. The headmaster wanting to prepare his students for the historic visit of Mr. Churchill spoke to them several days before the date and said, "Gentlemen, the greatest orator of our time - perhaps of all time - our prime minister will be here in a few days to address you. It will behoove you to listen to any sound advice he may give you at that time." The great day arrived and the prime minister appeared at Harrow. Following a lengthy and glowing introduction of him, Sir Winston Churchill, all five feet five in ches and 235 pounds of him, stood up. After he had acknowledged the introduction he gave the following speech: "Youn men, never give up, never give up. Never give up! Never give up!! Never, never, never, never!" And he sat down.

In Christ we are "Born Free." Never give it up! The "Only Boast we have in this life is that in the cross of Jesus Christ the world is crucified unto me, and I unto the world. W^e can say, "He is mine and I am His, forever and forever."









Ralph C. Link
153 Keck Road
Sarver, Pa. 16055
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.